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# பயணோபசாரபத்திரம்.

# FAREWELL LETTER

BY

THE REV. D. POOR,

**Missionary at Tillipally,**

ADDRESSED TO THE TAMIL PEOPLE, AMONG WHOM HE HAS LABOURED IN THE GOSPEL MINISTRY FOR THIRTY-ONE YEARS.

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[An English translation of this Letter may be found in the Morning Star for November and December 1846.]

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## CONTENTS OF THE LETTER.

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1. An argument in favor of Christianity drawn from a view of Missionary operations which fall under the continued notice of the people

2. A brief notice of the Bible which is proffered in whole or in part as a parting gift and keepsake.

3. A brief analysis of the Epistle to the Romans as a specimen of the *Epistles* of the New Testament,—a portion of the Bible not much known to the Tamil people.

4. Substance of the Gospel Message addressed to each individual.

5. Address to head men; Ways and Means for delivering the Province from the influence of a burdensome and debasing system of idolatry, and of bringing it into the light and liberty of the Revelation of God.

6. Suggestions to Brahmins

# Summary of the Village Census of the Parishes of Tillipally, Mallagam, Mylitty & Atchuvaly.

| Parish. | Names of the Villages. | Number of houses. | | | | Population. | | | | | Education. Learnt formerly in Miss. Sch. | | | Education. Now learning. | | | Education. Readers. | | | Religion. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Houses with stone walls. | Mud walls. | Huts. | Total. | Men. | Women. | Males unmarried. | Females unmarried. | Total. | Males. | Females | Total. | Boys. | Girls. | Total. | Males. | Females. | Total. | Protestants. | Romanists. | Hindus. | Sch'l Bunglows. | Scriptures given | Tracts given. |
| Tillipally. | Mavittapuram | | 221 | 39 | 260 | 380 | 379 | 359 | 335 | 1459 | 102 | 8 | 110 | 101 | 22 | 123 | 159 | | 159 | 2 | | 1457 | 2 | 148 | 146 |
| | Elavaly | 1 | 95 | 29 | 125 | 180 | 189 | 154 | 137 | 660 | 76 | 4 | 80 | 46 | 25 | 71 | 61 | 2 | 63 | | 39 | 601 | 1 | 36 | 85 |
| | Pannaly | | 181 | 20 | 201 | 342 | 366 | 308 | 214 | 1200 | 88 | 1 | 89 | 106 | 22 | 128 | 154 | 9 | 163 | 1 | | 1199 | 2 | 110 | 65 |
| | Kangasantoory | | 37 | 54 | 91 | 106 | 99 | 138 | 101 | 444 | 31 | 15 | 46 | 36 | 8 | 44 | 54 | 14 | 68 | | 21 | 423 | 1 | 54 | 75 |
| | Paly&Vemangaman | 3 | 134 | 34 | 171 | 204 | 221 | 259 | 193 | 877 | 94 | 33 | 127 | 43 | 25 | 68 | 77 | 30 | 107 | 7 | 37 | 833 | 1 | 55 | 82 |
| | Keremaly | 1 | 50 | 50 | 101 | 149 | 142 | 146 | 59 | 526 | 7 | | 7 | 23 | 12 | 35 | 22 | 2 | 24 | | 176 | 350 | 1 | 25 | 18 |
| | Cattugan | | 45 | 19 | 64 | 100 | 129 | 99 | 80 | 408 | 43 | 9 | 52 | 18 | 6 | 24 | 32 | 4 | 36 | | 3 | 405 | 1 | 20 | 37 |
| | Do. west | | 21 | 16 | 37 | 71 | 61 | 45 | 54 | 131 | 48 | 16 | 56 | 17 | 21 | 38 | 55 | 15 | 70 | 29 | | 202 | 1 | 14 | 12 |
| | Tillipally south | | 92 | 24 | 116 | 196 | 204 | 163 | 131 | 694 | 79 | 11 | 90 | 61 | 22 | 83 | 123 | 11 | 134 | 6 | 8 | 680 | 1 | 26 | 87 |
| | Do. south east | 3 | 49 | 28 | 80 | 130 | 140 | 135 | 133 | 528 | 48 | 9 | 57 | 40 | 9 | 49 | 60 | 9 | 69 | 3 | 19 | 506 | 1 | 21 | 30 |
| | Do. east | 1 | 20 | 122 | 22 | 43 | 36 | 45 | 34 | 158 | 18 | 4 | 22 | 33 | 8 | 41 | 34 | 5 | 39 | 8 | | 150 | 1 | 8 | 9 |
| | Velangudy | 1 | 27 | 17 | 45 | 16 | 87 | 74 | 69 | 261 | 20 | 4 | 24 | 20 | 12 | 35 | 13 | 5 | 18 | | 26 | 235 | | 4 | 35 |
| | Culamangal | | 23 | 11 | 34 | 44 | 60 | 56 | 51 | 211 | 21 | 1 | 22 | 6 | 6 | 12 | 7 | 2 | 9 | | 51 | 160 | | 2 | 23 |
| | Total of Tillipally | 10 | 995 | 342 | 1347 | 2006 | 2053 | 1981 | 1611 | 7651 | 667 | 115 | 782 | 550 | 198 | 748 | 851 | 108 | 959 | 56 | 400 | 7201 | 13 | 523 | 674 |
| Mallagam. | Mallagam west | 1 | 126 | 23 | 150 | 240 | 199 | 272 | 244 | 955 | 70 | 5 | 75 | 80 | 17 | 97 | 143 | 6 | 149 | 5 | | 950 | 2 | 49 | 135 |
| | Do. east | | 23 | 10 | 33 | 151 | 49 | 58 | 55 | 213 | 3 | | 3 | 15 | 7 | 22 | 46 | 1 | 47 | | | 213 | | 21 | 26 |
| | Alavetty west | | 139 | 16 | 155 | 258 | 251 | 205 | 151 | 865 | 44 | 2 | 51 | 52 | 10 | 62 | 73 | | 73 | | 59 | 806 | 1 | 60 | 57 |
| | Do. middle | 1 | 79 | 30 | 110 | 185 | 196 | 167 | 110 | 658 | 36 | 4 | 40 | 32 | 16 | 48 | 75 | 7 | 82 | 4 | | 654 | 1 | 24 | 9 |
| | Do. south | | 48 | 32 | 80 | 121 | 141 | 92 | 83 | 437 | 8 | 1 | 9 | 17 | 22 | 29 | 31 | 1 | 32 | | 81 | 356 | 1 | | 1 |
| | Do. southwest | | 168 | 3 | 171 | 177 | 180 | 174 | 133 | 664 | 17 | 1 | 18 | 37 | | 37 | 34 | 2 | 36 | 2 | 23 | 639 | | 24 | 11 |
| | Alaly 1st | | 136 | 15 | 151 | 148 | 201 | 260 | 225 | 834 | 139 | 12 | 151 | 55 | 31 | 86 | 201 | 140 | 241 | 1 | | 833 | 1 | 96 | 89 |
| | Do. 2nd | | 110 | 83 | 193 | 232 | 293 | 386 | 259 | 1150 | 149 | 8 | 157 | 80 | 26 | 106 | 142 | 6 | 148 | 7 | 12 | 1131 | 3 | 75 | 77 |
| | Eveny | | 22 | 3 | 25 | 46 | 44 | 54 | 73 | 217 | 22 | | 22 | 10 | | 10 | 21 | | 21 | | | 217 | | 13 | 37 |
| | Ponnalygattugan | | 56 | 46 | 102 | 170 | 161 | 233 | 225 | 689 | 81 | | 81 | 42 | 15 | 57 | 79 | 2 | 81 | | | 789 | 1 | 56 | 37 |
| | Total of Mallagam | 2 | 907 | 261 | 1170 | 1628 | 1715 | 1901 | 1558 | 6802 | 574 | 33 | 607 | 420 | 134 | 554 | 845 | 65 | 910 | 19 | 178 | 6588 | 10 | 418 | 490 |
| Mylitty. | Mylitty | | 29 | 6 | 35 | 67 | 90 | 47 | 41 | 254 | 10 | | 10 | 10 | | 10 | 10 | | 10 | | | 254 | 1 | 18 | 33 |
| | Tierty | | 76 | 33 | 109 | 185 | 199 | 161 | 125 | 660 | 56 | 4 | 60 | 33 | 14 | 47 | 82 | 3 | 85 | 1 | 12 | 647 | 1 | 47 | 75 |
| | Curumpiety | | 49 | 8 | 57 | 90 | 116 | 106 | 99 | 411 | 53 | 4 | 57 | 21 | 6 | 27 | 46 | 3 | 49 | 3 | | 408 | 1 | 24 | 46 |
| | Varutalyvelan | | 69 | 15 | 84 | 100 | 182 | 189 | 139 | 610 | 82 | 5 | 87 | 37 | 21 | 58 | 73 | | 73 | 3 | | 607 | 1 | 42 | 63 |
| | Mulavy | | 23 | 63 | 86 | 99 | 130 | 152 | 125 | 506 | 1 | | 1 | 7 | 1 | 8 | 23 | | 23 | | | 506 | | 11 | 16 |
| | Palaly | 2 | 92 | 20 | 114 | 202 | 225 | 248 | 226 | 901 | 45 | | 45 | 1 | | 1 | 297 | | 297 | | 136 | 765 | 1 | 50 | 54 |
| | Vajavelan | | 153 | 30 | 183 | 300 | 380 | 402 | 430 | 1512 | 36 | 8 | 44 | 8 | 10 | 18 | 116 | | 116 | 3 | 539 | 970 | 1 | 62 | 53 |
| | Mylitty Church | | 107 | 22 | 129 | 156 | 172 | 171 | 550 | 649 | 15 | | 15 | 21 | 22 | 43 | 38 | | 38 | | 146 | 503 | 1 | 15 | 22 |
| | Total of Mylitty | 2 | 598 | 197 | 797 | 1208 | 1484 | 1476 | 1335 | 5503 | 298 | 21 | 319 | 138 | 74 | 212 | 685 | 6 | 691 | 10 | 833 | 4660 | 7 | 269 | 37 |
| Atchuvaly. | Purovanny north | | 49 | 10 | 59 | 69 | 59 | 89 | 86 | 303 | 54 | 19 | 73 | 30 | 15 | 45 | 65 | 11 | 76 | 2 | 6 | 295 | 1 | 64 | 5 |
| | Pattivany | | 55 | 8 | 63 | 80 | 74 | 135 | 120 | 409 | 46 | 18 | 64 | 57 | 32 | 89 | 50 | 3 | 53 | | 40 | 369 | | 53 | 5 |
| | Cadiripay | | 33 | 3 | 36 | 46 | 47 | 79 | 76 | 248 | 17 | 11 | 28 | 34 | 4 | 38 | 20 | | 20 | | | 248 | | 29 | 3 |
| | Tambaly | | 20 | 12 | 32 | 45 | 40 | 72 | 53 | 210 | 7 | 22 | 29 | 16 | 15 | 31 | 10 | | 10 | | | 210 | 1 | 15 | 1 |
| | Edicardu | 1 | 89 | 13 | 103 | 141 | 136 | 227 | 208 | 712 | 39 | 12 | 51 | 51 | 19 | 70 | 79 | 4 | 83 | | | 712 | 1 | 68 | 8 |
| | Purovanny south | | 86 | 10 | 96 | 187 | 140 | 255 | 188 | 770 | 59 | 42 | 71 | 59 | 6 | 65 | 41 | 3 | 44 | | | 770 | | 52 | 7 |
| | Navatkery | | 53 | 12 | 65 | 102 | 87 | 170 | 106 | 465 | 43 | 6 | 49 | 81 | 20 | 71 | 40 | 5 | 45 | | | 465 | 1 | 48 | 5 |
| | Total of Atchuvaly | 1 | 385 | 68 | 454 | 670 | 583 | 1027 | 837 | 3117 | 265 | 100 | 365 | 298 | 111 | 409 | 305 | 26 | 331 | 2 | 46 | 3069 | 4 | 329 | 35 |
| | *Grand Total* | 15 | 2885 | 868 | 3768 | 5512 | 5835 | 6385 | 5341 | 23073 | 1804 | 269 | 2073 | 1406 | 517 | 1923 | 2686 | 205 | 2891 | 67 | 1457 | 21518 | 34 | 1539 | 189 |

# PREFACE.

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*Village Census for Mission purposes.*

o carry out the object mentioned on the 8th page and on-
d, of reaching every individual, for the purpose of furnish-
those who are able to read with portions of the Scriptures,
of ascertaining, in a variety of particulars, the progress
ducation and the present state of the people in relation to
atry, and Christianity, I have, in the course of the past
r, by the aid of sixteen Native Assistants and sub-as-
ants—"two and two," taken a census of the four Parish-
f Tillipally, Mallagam, Mylitty and Atchvaly, which lie
in my Mission field.

he following Tabular view contains in part the results
e census of those four Parishes.

# VILLAGE CHURCH BUILDING FUND.

By way of entering upon the ways and means sugg on page fifteenth and onward for delivering the Pro from the power of idolatry and of bringing it into the and liberty of the Gospel, a *plan* was entered upon thirtieth Anniversary of the Mission Establishment at pally, for raising a fund for the erection of small subst Village churches, of which the following are the resu thus far developed.

The thirtieth Anniversary was celebrated on four suc sive days by public meetings held in the church at Till on the 15th and 18th of Oct. 1846.

On the first day of the Anniversary, after the reading o ensuing pastoral and farewell letter, the nature and o of the "Village church building fund" was definitely sented, and the audience addressed on the subject by se Native Christians of longest standing in the Christian Ch at the Station. Twenty two pounds, seventeen shilling six pence were pledged to the Church Building Fun Native Christians on the spot

The specific object of the Fund is to possess the mea offering one moiety–which may ordinarily be about £1 condition that the Villagers will contribute in land,-b ing materials, or money, an equal amount for the ere of a Village church that may cost about £30.

There are more than thirty Villages in connection this Mission station where schools for both sexes hav many years been established, in which such churches sh be built, and where the people are able to meet the re ite expenditures.

The following is a list of donations made in aid o Building Fund down to the present time. December 11,

*By Native Christians connected with the Station.*

| | £ | s. | d. | | |
|---|---|---|---|---|---|
| Mr. Welch | 7 | 10 | | Mr. J. Champlain | |
| Mrs. M. P. Welch | 3 | 15 | | " S. Austin | |
| Mr. T. Snell | 3 | 15 | | " S. Town | |
| " J. Lodge | | 15 | | Nyannamootoo | |
| " N. W. Taylor | | 7 | 6 | Matthew | |
| " J. Adams | | 15 | | Jacob | |
| " C. Kingsbury | | 18 | | David | |
| " J. Page | | 7 | 6 | Christian | |

| | £ | s. | d. | | £. | s. | d. |
|---|---|---|---|---|---|---|---|
| rk | | 3 | | Samuel | | 3 | |
| ikutty | | 4 | 6 | Casinader | | 1 | 6 |
| dar | | 1 | 6 | Weragatty | | " | 9 |
| too | | 1 | 6 | Sotty | | 1 | 6 |
| oo | | 4 | 6 | Wiravy | | 1 | 6 |
| na | | 1 | 6 | Timothy | | 1 | 6 |
| raman | | 1 | 6 | Coomaroo | | 1 | 6 |
| dar | | 3 | | Sinnatamby | | 1 | 6 |
| H. Lord | | 7 | 6 | Tambipully | | 3 | |
| ampalam | | 1 | 6 | Arunasalam | | 1 | 6 |

2. *By Natives residing in other parts of the Island.*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Rev. C. David, | | | | Messrs. Lawton and | | | |
| onial Chaplain | 5 | | | Christmas | 3 | 15 | |
| N. Niles | 1 | 17 | 6 | Parinpanaya Mod. | 1 | | |
| J. White | 1 | 5 | | Mr. J. S. Tappan | | 7 | 6 |
| N. Perkins | 7 | 10 | | " J. Woodhull | 7 | 10 | |

*y Foreigners, to be paid when called for on the conditions specified.*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| B. | 26 | 5 | | E. F. | 1 | | |
| D. | 25 | | | | | | |
| | | | | Total amount | 103 | 15 | 9 |

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an inspection of the foregoing list of donations two coin-
ces appear which may be worthy of notice.

) Of the whole amount of donations, about one half is
buted by natives, and the other half by foreigners.
is as it should *be*, in the present state of things. It is a
cal declaration to the native inhabitants, that foreign-
e ready to assist them in the erection of churches for
orship of the true God, to as great an extent as they
ssist themselves. This also is the principle on which
ropose to expend the funds obtained, i. e. to render
the Villagers on condition that they furnish one moie-
what is requisite for the erection of Village churches.
e other coincidence is that on the first day of the An-
sary meeting, after stating the object and advantages
e proposed "Village Church Building Fund" the Mis-

sionary at the station, with a view—to set forward th work, stated his readiness to contribute tiles sufficie for covering *seven* Village Churches, in case the requis funds should be obtained for the erection of that numb From the foregoing list of donations, it will be seen, th within a very small fraction the funds procured will ena us to proffer the desired sum in aid of *seven* Villages. T coincidence hence appearing is, that the funds procured a in exact proportion to the faith manifested, and the assi ance rendered by the Missionary; and he has now to r proach himself that he did not say *fourteen* Churches inste of *seven*, and thereby escape the rebuke of the prophet, in 2. Kings 13. 18. 19.

The Lord Bishop of Calcutta in the erection of a cathed has given a noble illustration of the practical principle un consideration, and which cannot fail to produce an impress throughout India. But on the principle of assigning to their dues, and in view also of the principle taught by Apostle, of giving "according to what a man hath"-(to nothing of our Lord's estimate of charity, as in the cas the widows' two mites,) it may in truth be said, that Lordship's liberality has been emulated, if not surpassed the donations of several of the Native Christians who h recently come forward in aid of the "Village Church Bu ing fund." And when will it be understood that the *lo* the *weakest* and the most *destitute*, may even surpass *highest*, the *mightiest*, and the most *wealthy* both in *loving* *serving*—in *giving* and *receiving*?

Arrangements are now making for erecting a church the conditions specified, in an adjoining Village where Gospel was first preached to small companies convene private houses in 1816; and notice is hereby given t the funds in hand, enable us to make tenders of assista for the erection of churches in six other Villages, as s as the inhabitans comply with the terms above stated.

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## *Bazar Establishment for Mission purposes.*

Believing it to be the duty of every *Christian* in Jaffna to e and labour with reference to the conversion to God of entire population of the Proviuce, and the duty of every *sionary* to devise ways and means for contributing some-ng to the common cause, in behalf of those who are be-d the immediate influence of his field of labour, I have n induced to make an effort for bringing the *Chunnagum zar* under Missionary cultivation in such a manner as to in accomplishing the great object of Mission establish-t and which I have recommended to the notice of the der in the ensuing pastoral letter.

An eligible spot of land adjoining the Bazar having been ured, the requisite funds were sought and obtained for erection of a commodious Reading and Lecture Room, hich an intelligent Catechist is now stationed. The im-iate object of this establishment is threefold (1) to se-e the services of a competent Christian teacher, for the ose of holding free conversation with individuals visiting Bazar, who in the spirit of Nicodemus may wish to ob-instruction on the subject of the great salvation. (2) to and to distribute Hand Bills and tracts to small compa-in the Bazar, whose attention may be arrested for the ose and (3) To hold intercourse personally or by letter distribution of books with men of influence in remote s of the Province. For a more specific account of this blishment see a Tamil Tract on the subject entitled வியாபாரசாலை.

*For the erection of the Reading Room the following sums were contributed.*

| | £. | s. | d. |
|---|---|---|---|
| S. Ambelawaner Esq. | 3 | 15 | |
| Native Evangelical Society | 3 | | |
| The American Mission | 4 | | |
| D. Poor | 2 | | |
| Individuals in the vicinity of Chunnagam | 2 | | |
| | 14 | 15 | |

பயணோபசாரபத்திரத்தில் அடங்கியிருக்கிற

# அட்டவணை.


கவது. கிறிஸ்துவேதம் உண்மையென்பதற்குச் சுவி
ஷபோதகர் சனங்களுக்குள்ளே நடப்பித்து
ருகிற கருமங்களே ஒரு திட்டாந்தமாயிருக்
தென்பதைச் சொல்லியது. பக்கம்.

உவது. இப்பத்திரத்தை எழுதினவர் தாம் இவ்வூரை
ட்டுப் போகிறபடியினாலே தமக்கு நினைப்பு
டுதலாகவும்விலையேறப்பெற்ற ஒருஉபகார
கவும் வேதத்தைக் கொடுப்போமென்பதை
சொல்லியது. பக்கம்.

ஙவது. புதுவேற்பாட்டிற் சனங்கள் நன்றாயறிந்திராத
ருபங்களுக்குள் உரோமருக்கெழுதினநிரு
மற்றநிருபங்களெல்லாத்துக்கும் மாதிரியாய
க்க அதிற்சொல்லப்பட்டகாரியங்களை வகுத்
ச்சொல்லியது. பக்கம்.

சவது. சுவிசேஷத்திலடங்கிய காரியங்களில்ஒவ்வொ
வருக்கும் அறிவிக்கவேண்டிய சிலவிசேஷ
சொல்லியது. பக்கம்.

ஞவது. விக்கிரகாராதனையில் அமிழ்ந்தியிருக்கும் இத்
சத்தார் அதில்நின்று விடுவிக்கப்பட்டுத்
வெளிச்சத்துக்குவரும்படிக்கு வழிவகை
இன்னின்னவென்பதைப்பற்றித் தலைவ
காரருக்குச்சொல்லியது. பக்கம்.

சுவது. பிராமணர் தங்கள் பிழைப்பைக்குறித்து
த்துப்பார்க்கவேண்டிய அன்பான ஒரு
தை. பக்கம்.

# முகவுரை.

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ியஞ்சோசாரபத்திரத்தின் எட்டாம்பக்கத்திற் சொல்லியிருக்கிறப
தெல்லிப்பழை, மல்லாகம், மயிலிட்டி, அச்சுவேலி என்னும் இ
ன்கு கோவிற்பற்றுக்களிற்குடியிருக்கிற சனங்களுக்குள் வாசிப்ப
களுக்குச் சத்தியவேதத்தின் ஒருபகுதியைக் கொடுப்பிப்பதற்காக
த்திரமல்லச் சென்றுபோன முப்பதுவருஷங்களுக்குள் மிசியோ
பள்ளிக்கூடங்களில் ஆணும்பெண்ணுமாகப் படித்தவர்களின்
கை எவ்வளவென்றும் அவர்களுக்குள் வாசிக்கத்தெரிந்தவர்க
தொகை எவ்வளவென்றும் இப்படிக்கொத்தகாரியங்களில் ச
களுடைய நிலபரம் இன்னதென்றும் அறிந்துகொள்வதற்காக
யசு. பேரை உத்தியோகஸ்தர்களாகநியமித்து அவர்களைக்கொ
அந்நான்கு கோவிற்பற்றுக்களின் குடிமதிப்பு எழுதுவித்துக்கொ
டன். அக்குடிமதிப்பின் காரியங்கள் இதனடியிற் சுருக்கமாயு
இங்கிலீசுப்பாஷையில் அதிகவிரிவாயும்) காணப்படும்.

தெல்லிப்பழை, மல்லாகம், மயிலிட்டி, அச்சுவேலி என்னும் நான்கு கோவிற்பற்றுக்களிற் குடிசனங்களின் மதிப்பிற் சிலதைக் காட்டும் டாப்பு.

| கோவிற்பற்று. | விவாகம்பண்ணின ஆண்சனம். | விவாகம்பண்ணினபெண்சனம். | ஆண்பிள்ளைகள். | பெண்பிள்ளைகள். | முழுத்தொகை. | படிக்கும் ஆண்பிள்ளைகள். | படிக்கும் பெண்பிள்ளைகள். | முழுத்தொகை. | வாசிக்கக்கூடிய ஆண் பெண் தொகை. | கொடுபட்ட புத்தகங்களின்தொகை. |
|---|---|---|---|---|---|---|---|---|---|---|
| தெல்லிப்பழை. | 2006 | 2053 | 1981 | 1611 | 7651 | 550 | 193 | 748 | 959 | 1197 |
| மல்லாகம். | 1628 | 1715 | 1901 | 1558 | 6802 | 420 | 134 | 554 | 910 | 908 |
| மயிலிட்டி. | 1208 | 1484 | 1476 | 1335 | 5503 | 138 | 74 | 212 | 691 | 642 |
| அச்சுவேலி. | 670 | 583 | 1027 | 837 | 3117 | 298 | 111 | 409 | 331 | 684 |
| முழுத்தொகை. | 5512 | 5835 | 6385 | 5341 | 23073 | 1406 | 517 | 1923 | 2891 | 3431 |

## கோவில்கட்டும்படிக்குச் சேர்த்த முதற்பணத்தைப் பற்றியது.

டும். பக்கத்திற் சொல்லியபடி ஒவ்வோரு குறிச்சியிலும் மெய்த் வனுக்கென்று ஒரு ஆலயங் கட்டப்படுவதற்குதவியாக எதுவோ ய்யவேணுமென்று நான்நினைத்து தெல்லிப்பழையில்மீசியோன் தாபிக்கப்பட்ட முப்பதாம் வருஷாந்தக்கூட்டத்திலே தொடங்கி ந்தறித்த முகாந்தரத்துக்காக இந்நாள்மட்டும் பணத்தைச் சேர் தன். இதில் தமிழர்கொடுத்தபணத்தொகை, ரூக. பவுணும், பி தியத்தார் கொடுத்ததொகை, ரூஉ. பவுணுமாக மூழத்தொகை நூ மூன்று பவுண். இந்தப் பணம் செலவழிக்கப்படும் விதம் யா னில், ஒருகுறிச்சியிற் சனங்கள் கிறிஸதுவைக்கொண்டு தம்மை ளிப்படுத்தினதேவனுக்கென்று ஒரு ஆலயங்கட்ட விரும்பக்கொ அதற்குவகையாக வேண்டிய நிலத்தையென்கிலும் மரந்தடி யென்கிலும் தாங்கள் இனித்தேள்வையில்லையென்று எண்ணு விக்கிரக கோவிலையென்கிலும் பணத்தையென்கிலும் அரைவாசி செலவுக்குக் கொடுத்தால் மற்ற அரைவாசியும் மேற்குறித்த முதற் த்திலிருந்து கொடுக்கப்படும். உதாரணமாக. ஒருகோவில்கட்டு ந்து முப்பதுபவுண் செலவுபிடிக்குமானால் இந்த முதற்பணத்திலிரு யரு. பவுண்கொடுக்கப்படும். இப்படியே கணக்கிட்டுப்பார்க் ஏழுகோவில்கட்டுவதற்குக் கொஞ்சங்குறையப் போதுமான ப ந்சேர்ந்திருக்குது.

ப்பொழுது தெல்லிப்பழைக் குறிச்சியில்முல்லாத்தவனயிலே ஒரு வில் கட்டத்தொடங்குகிறார்கள் இன்னும் மறுகுறிச்சிகளிலுங் வில்கட்டுவற்கு வேண்டியபணம் பொக்கிஷத்திலிருக்க ஆர் இந்த பந்தப்படி கோவில்கட்ட வாஞ்சையாயிருக்குமேமென்று சொல் கள். வேண்டிய உதவியடைய இதுவேசமயம். இதுவேகாரியம்.

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## ஞகத்துச் சந்தைக்கயலிலே ஸதாபிக்கப்பட்ட வேத வியாபாரச் சாலையைப் பற்றியது.

ன் இந்த இலங்கையைவிட்டு நான்பிறந்ததேசத்துக்குப்போகவி தினால் இச்சாலையை உடுவிலிலிருக்குங் கனம்பொருந்திய இஸ் ல்டிங்கு ஐயரவர்கள் பராமரிப்புக்குக்கீழாக ஒப்புக்கொடுக்கி

றேன். இந்தச் சாஸலயைப்பற்றிய அறிவித்தலேன்னும் புத்தகத்தி
சொல்லியபடி இயாழ்ப்பாண மாகாணத்திலிருந்து சந்தைக்குவரு
ர்கள் அவ்விடத்தில் நியமிக்கப்பட்டிருக்கும் உபதேசியாருடனே தே
காரியங்கஸளக்குறித்துப் பேசுவதற்கும் மோட்சவழி இன்னதென்
தெரிவிக்கும் வேதபுத்தகங்கஸளப் பெற்றுக்கொள்வதற்கும் இ
ண்டாயிருக்கின்றது. சனங்களே, கேளுங்கள், பஞ்சகாலத்தி
போசனமில்லாததினால் நீங்கள் பசியினால் மரித்துப்போனாலும்
து ஓர் அதிசயமல்ல. ஆனால், எவர்களுக்கும்வேண்டிய சீவ அ
ழஞ் சீவதண்ணீருங் கைமாறில்லாமற் பூரணமாய்ச் சந்தையி
பெற்றுக்கொள்ள வழியுண்டாக்கியிருக்க அதைப்பெற்றுக்கொள்
மற்போனால் அதுவே அதிசயமும் ஆத்துமபசியினால் இரண்டாம்
ணமடைவிப்பதுமாயிருக்கும்.

உலகத்தாரை மீட்டுக்கொள்ளும்பொருட்டாகத் தம்முடைய
ஸன ஒப்புக்கொடுக்கும்படி வானத்திலிருந்திறங்கிவந்த தேவகுமா
னவர்தாமே எவர்களுக்கும் வேணடிய சீவ அப்பம். அவரை
அவரையனுப்பின பிதாவையும் அறிகிற அறிவே நித்திய சீவன்.

நாம் ஏற்றுக்கொள்ளுகிற மனிதருடைய சாட்சியிலும் பரா
டைய சாட்சி அதிகமாயிருக்கின்றது. பராபரனுடைய குமார
த்தில் விசுவாசமாயிருக்கிறவன் அந்தச்சாட்சியைத் தனக்குள்
கொண்டிருக்கிறான். பராபரனை விசுவாசியாதவன் அவரைப்
ய்க்காரனென்கிறவனாயிருக்கிறான். பராபரன் தம்முடைய குமார
க்குறித்துக் கொடுத்தசாட்சியை விசுவாக்கக்கவில்லையே. அ
சாட்சியென்னவெனில் பராபரன் நமக்கு நித்தியசீவனைக்கொ
டுக்கிறார். அந்தச் சீவன் அவருடைய குமாரனிலிருக்கிறதென்பதே

திரியத்துவகட்வுள்

துணைச்செய.

# யணோபசாரபத்திரம்.

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மிழ்த் தேசவாசிகளாகிய, தெல்லிப்பழை, மல்
ம், மயிலிட்டி, அச்சுவேலி முதலான ஊரவர்களு
ச் சுவிசேஷ தேசிகராய்த் தெல்லிப்பழையிலிரு
ம் பூரையர் சோபனஞ் சொல்லி எழுதுகிறது,
னித்தேசத்திலே வந்து உங்களுக்குள்ளே மூப்பது
ஷமாக வாசம்பண்ணினேன். இனிக் கொஞ்சக்
த்துக்குள்ளே எனது சொனன ஊருக்குப்போ
ன் அல்லது மரணமடைந்து மறு உலகத்துக்
போவேன். ஆதலால் இத்தேசத்திலே நான் செ
காரியமென்னவென்றும் அக்காரியத்தை நடப்பி
ம்படி பண்ணின பிரயத்தனங்களென்னவென்று
இன்னுமிருக்குங் கொஞ்சக் காலத்துக்குள்ளே
ய்யவேண்டியவைகள் என்னவென்றும் அறியும்ப
நாளுக்கு நாள் அதிகமதிகமாக யோசித்துவ
றேன்.

றகிட்ட மூப்பது வருஷ சங்கதிகளை யோசித்து
பார்க்கையில் தேவனிவ்வளவு காலமாக என்னைச்
துடனே வைத்துக் காப்பாற்றி, எக சிந்தையும்
நோக்கமுங்கொண்டு, என் உத்தியோகத்திலே
உறுதியாக நிற்கப்பண்ணி மிகுந்த கிருபைசெய்
ந்ததற்காக அவருக்குப் பூரண மனசோடே துதி
த்துகிறதுமன்றி நான் பிறத்தியாளுயிருந்தும்மி
யுங்கொஞ்சப் பெயரைத்தவிர இத்தேசத்தாரெல்

dition.) AMERICAN MISSION PRESS.
1847.

லாரும் உபசாரத்துடனே என்னை நடத்தி எனது உ
சாரத்துக்கும் எனது உத்தியோகத்துக்கும் அடு
பலவித உதவிகளைச் செய்துவந்ததற்காக அவர்களு
கு நன்றியுள்ளவனாக உபசாரஞ் சொல்வது என்
டைய கடமையென்றுணருகிறேன்.

நீங்கள் வெகுதரங் கேள்விப்பட்டபடி மோட்
ழியின்னதென்று மனிதருக்குக் கர்த்தர் வெளிப்
த்தின சுவிசேஷத்தைப் பிரசித்தம்பண்ணுகிறதற்
நான் என்னுடைய சுய சித்தப்படியுமல்ல, மனித
ட்டளைப்படியுமல்ல, தேவ சித்தப்படியுந் தேவ
டளைப்படியும் உங்களுக்குதவி செய்துகொண்டு
தேனென்பது நிசந்தான். அக்கட்டளையைத்
குமாரனானவர் நம்முடைய இரட்சிப்புக்காகப்
யிலே செய்யவேண்டியதெல்லாவற்றையும் பரம
வாகச் செய்துமுடித்துச் சிலுவையில் மரித்து
த பின்னும் நமது பிரதான ஆசாரியராகித் தமது
தாவாகிய பராபரனிடத்துக்கெழுந்தருள முன்
தமதுசீஷருக்குக் கொடுத்திருக்கிறார்.

சுவிசேஷ போதகருக்கு அதிக தைரியங்கொ
ற முக்கியமான வாக்குத்தத்தமும் அக்கட்டளை
அடங்கிய வசனங்களாவன,—பரமண்டலத்திற்
பூமண்டலத்திற்குஞ் சகல அதிகாரமும் எனக்
கொடுக்கப்பட்டிருக்கின்றது: ஆகையால் நீங்கள்
றப்பட்டு உலகத்தாரெல்லாரையுஞ் சீஷராக்கிப்
க் குமாரன் பரிசுத்தாவியின் நாமத்தினாலே அவர்
க்கு ஞானஸ்நானங்கொடுத்து நான் உங்களுக்கு
ட்டளையிட்ட யாவையும் அவர்கள கைக்கொள்ளு
டி அவர்களுக்கு உபதேசம்பண்ணுங்கள். கே
கள், இம்மையின் முடிவு வரைக்கும் நான் எப்
ழுதும் உங்களுடனே கூட இருக்கிறேன். வி
ம் உள்ளவனாகி ஞானஸ்நானம் பெற்றவன் இரட்

டுவான். விசுவாசியாதவன் ஆக்கினைக்குள்ளாக்க
டுவான் என்றதும், அதின் பின் அவர் பெத்தா
னூர் வரைக்குஞ் சீஷரை அழைத்துக்கொண்டு
போய்த் தம்முடைய கைகளையுயர்த்தி அவர்களை ஆ
சீர்வதித்து பரிசுத்த ஆவி உங்களிடத்தில் வரும்பொ
து நீங்கள் பலமடைந்து எருசலேமிலும் யூதே
சமாரியாதெசங்களிலெங்கும் பூமியினெல்லைவ
ரைக்கும் எனக்குச் சாட்சிகளாயிருப்பீர்களென்றது
மன். இதுவுமன்றி இவைகளைச் சொன்னபின்பு
அவர்களுடைய கண்களுக்குமுன்பாக உயர்த்தப்
பட்டார். அவர்கள் அவரைக் காணுதபடிக்கு ஒரு
மேகம் அவரை எடுத்துக்கொண்டுபோயிற்று. அவ
ர் போனபொழுது அவர்கள் வானத்தை அண்ணாந்
து பார்க்கையில் வெண்மையான வஸ்திரமுள்ள மனி
தர் இரண்டுபேர் அவர்களினருகேநின்று கவிலேய
ரே மனிதரே, நீங்கள் என்னத்துக்காக வானத்
தை அண்ணாந்து பார்த்துக்கொண்டு நிற்கிறீர்கள்? உ
ங்களைவிட்டு வானத்துக்கு எடுத்துக்கொள்ளப்பட்ட
த யேசுவானவர் உங்கள் கண்களுக்கு முன்பாக
வானத்துக்கு எழுந்துபோனவிதமாய்த் திரும்பி வ
ருவார் என்றார்கள்.

அவர் திரும்பிவரும் விதமென்னவெனில், தமது
மகிமையுள்ள தூதரோடுஞ் சுவாலையாயெரிகிற அ
க்கினியோடும் வானத்திலிருந்து வெளிப்பட்டுப் ப
ரனை அறியாதவர்களுக்கும் தம்முடைய சுவிசே
ஷத்துக்குக் கீழ்ப்படியாதவர்களுக்கும் நீதியுள்ள ஆ
யத்தியைச் செலுத்துவார். அவர்கள் கர்த்தரு
டைய சந்நிதானத்திலிருந்தும் அவருடைய வல்ல
மையின் மகிமையினின்றும் நீங்கி நித்தியமான அழி
வு தண்டனையை அடைவார்கள். அவருடைய
நாளிலே அவருடைய பரிசுத்தவான்களிடத்தில் விளங்

கும்படியாயும் அவர் விசுவாசிகளெல்லாரிடத்தி
ஆச்சரியப்படுத்தப்படும் படியாயும் வரும்பொழு
அப்படியே நடக்கும்.

நான் இவைகளெல்லாம் மெய்யோ அல்லவோ
ன்று தூரமாக ஆராய்ந்து நிசமாக அறியாமல் இ
வந்தாற் பைத்தியகாரனாக வந்தேனே. அப்படி
னென்கில் நான் மாத்திரமல்ல, என்னை அனுப்
ருஷர்தோறும் என் செலவுக்கும் உங்கள் அறி
ம் வேண்டிய பணத்தைச் சேர்த்துப் பூரண
சாகக் கொடுத்த என் தேசத்தாரில் அனந்த
ம பைத்தியகாரராக நடந்துவந்தார்கள். இது
யத்தில் நானும் என் தேசத்தாரும் பைத்தியகா
ல, புத்திசாலிகளாயிருக்கிறோமென்று சொ
எங்களுபதேசத்திற்குச் செவிகொடாமலுந்
ட்டளையின்படியே போதிக்கிறோமோ அல்லவோ
ன்று விசாரியாமலும் போகிறவர்களைக் குறித்
ன்னத்தைச் சொல்லுவோம்!

கர்த்தருடைய நாமத்தினாலே நானுங்களுக்
விசேஷித்தைப் பிரசித்தம்பண்ணுவது எனக்
ங்களுக்கும் மாத்திரமல்ல, உங்களுக்கும் அ
சாவின் திருச்சபைச் சங்கத்தாருக்குமுண்டாகி
ரிய கருமமாயிருக்கின்றது. அவர்களே இந்
மையைப் பாரிக்கிற காரியக்காரரும் இங்கும்
கும் இருக்கிற குருமாரை அனுப்பினவர்களுமா
கிறார்கள். பராபரனுடைய நியாயாசனத்திற்
பாக இந்தக் காரியம் விசாரிக்கப்படும்பொழு
ங்களுக்காகவுஞ் சிலுவையிலே அறையப்பட்ட
க்கிறிஸ்துவின் நாமத்தினாலேயல்லாமல் நாம்
ப்பை அடையும்படிக்கு வானத்தின் கீழெங்
னிதருக்குள்ளே வேறொரு நாமங் கட்டளையி
வில்லையென்று உங்களுக்குச் சாட்சியாக அறி

ன்று என் தேசத்தாரில் அநந்த சனமெழும்பிச் ட்சிசொல்லலாகுமே. அந்த மேலான நியாயஸ் த்தில் நடப்பவைகளின்னதென்று முன் பார்த்து வும் பகலும் என் மனசிலே யோசனைபண்ணி வி காராதனையிலே கெட்டுப்போகிற இத்தேசத்தா கும் என்னை அனுப்பின சங்கத்தாருக்கும் எனக் நன்மையுண்டாக என்னெசமானுடைய சந்நிதா த்தில் உத்தமனாகத் தோற்றும்படி இன்னம் என் ன்ன தொண்டுசெய்வேனென்று ஆசித்து யோ தக்கொண்டிருக்கறேன்.

மேலும் நானுங்களுக்குள்ளே செய்ததுஞ் செய் ததுமான சகல கருமங்களுக்கும் காரணமென் வன்று நிதானித்தால் சுவிசேஷம் நிசமாக உண் யென்பதற்கு நாலுவகையாய் எண்ணிறந்த அத் சிகள் தோன்றும். அவையாவெனில் நான் இ சத்துக்கு வந்து வீடுகட்டுவிக்கையில், தச்சர், ல்லர், கொல்லத்துக்காரர், முதலிய கம்மாளரு கொடுத்த ஒவ்வொரு இறைசாலும் ஒவ்வொரு மும், ஒவ்வொரு துட்டும், என்னலுவல் செய்ய டிய வேளையில் நான் கூட்டம் வைத்து அவர்க ச் சொன்ன ஒவ்வொரு வார்த்தையும், கிராம டாறுங் கட்டுவித்த பள்ளிக்கூடமும், பள்ளிக் தார் படித்துவந்த ஒவ்வொரு புத்தகமும், பி களைப்படிப்பித்து உவாத்திமார் வாங்கின சம்ப ம் வித்திட்டாற்போல நாலுதிசையிலுங் கொடு று புத்தகங்களும், மற்றைவேதப்பகுதிகளும், புத்தகங்களைப் பிண்ணப்படுத்திப் பிரதிமைகளா படங்களாகவும் மற்றை வேலைகளுக்குபயோ ாகவுஞ் செய்தசெய்கைகளும், பிள்ளைகள்படி புத்தகங்களைப் பவுத்திரப்படுத்தும்படி இழை வைத்திருக்கிற புத்தகப் பெட்டிகளும், படிக்

கிற புத்திரிகளுடுத்திருக்கிற வெள்ளையுடுப்புக்களு
ஆபரணங்களும், இங்கிலீசுப் பள்ளிக்கூடங்களு
சாத்திரப்பள்ளிக்கூடமும், பள்ளிக்கூடத்தார்
தாய்ப்படிக்கிற புத்தகங்களும், பிதாக்கள் மூதாக்
றியாத இங்கிலீசுப் பாஷையைப் பிள்ளைகள் பே
தும், புதுப்பிக்கப்பட்டிருக்கிற பெரியகோவிலு
செபாலயங்களும், கோவில்மணியும் கிழமைதோ
ம்வைக்குங் கூட்டங்களும், அக்கிரமக்காரர் கை
லைக்கொழுத்தினபொழுது, பழிவாங்குதல் பழி
குதலென்று வானமுட்ட எழும்பினசுவாலையும்
யுமே. இவைகள் சுவிசேஷத்திற்குப் பூரண அ
ட்சிகளல்லாமல் வேறென்ன! இவை தருமான
தாட்சிகளல்லவென்றால், என் வீடுகளைக்கட்டிச்
ளம் வாங்கின தச்சர், கொல்லர், கொல்லத்துச்
முதலான கம்மாளரையும் கூவிக்காரரையும் பி
ள்ளிக்கூடத்திற் படித்த பிள்ளைகளையும் அவர்க
படிப்பித்துச் சம்பளம் வாங்கின உபாத்தமாரு
தங்கள் தங்கள் உறுதிகளிலே முன்போலக்கை
போடாமல் உறுதியை வாசிக்துக் கையொ
வைக்கிற ஆண்களையும் பெண்களையும் சிறு பு
களை வேதத்தின் பகுதிகளைக் கொடுத்தவர்
னவர்களையும் அவைகளை வாசித்தவர்கள் செ
ர்களையுஞ் சங்கத்தின் பிரயோசனங்களை இல
ய்ப் பெற்றுப் பள்ளிக்கூடங்களிற் படித்த பி
ளையும் உத்தியோகங் கிடைக்குமட்டாக இங்கி
பள்ளிகூடங்களிலுஞ் சாஸ்திரப்பள்ளிக்கூடத்
படித்தவர்களையும் பள்ளிக்கூடங்களிலும் கோ
லும் மற்றுமிடங்களிலும் சேர்ந்து வந்து சொ
ங்களைக் கேட்டவர்களையுஞ் சங்கத்தாருடைய
காரங்களை இலவசமாயடைந்த பிரபுக்கள் மு
பல வகுப்பானவர்களையும் உறுதிப்படுத்தி

ம் நான் முப்பது வருஷமாக அறிவித்த சுவி
ஷிங் கருத்தர்தாமே அருளிச்செய்ததென்றும் நா
ன் கெட்டுப் போகாமல் இடேற்றத்தை அடையு
டிக்கேயன்றி, தனக்கு எங்களாஸ்தி முதலான பிர
சனங் கிடைக்கும்படிக்கு வகை தேடவில்லை
ன்றும் சாட்சி சொல்லுவார்கள் அல்லவா? குணப்
த அவிசுவாசிகளும் இப்படிப்பட்ட சாட்சிசொ
இப்பொழுது நியாயமுண்டானால் மேற்சொல்
டி கிறிஸ்துவானவர் இரண்டாந்தரம் வந்து க
ரு விசாரித்து நடுத்தீர்க்குமிடத்தில் எப்படித்தீ
ப்படுவார்கள். இதற்கு மறுமொழியாக லூக்கா
ன சுவிசேஷம், ௰௯ம். அதிகாரம், ௰௨ம். வச
தொடங்கி, ௨௪ம். வசனம் மட்டாகவும், மத்தே
முதின சுவிசேஷம் ௨௫ம். அதிகாரம்முடியவு
சித்துப் பார்ப்பீர்களாக.

மான சனங்களே, நான் உங்களை விட்டுப் போ
வேனென்று நினைக்கையிற் பற்பல விசாரங்க
ன் மனசிலெழும்புகின்றன. ஆகையால் போ
னிதாகக் கிறிஸ்துநாதருடைய தாசனும் அமெ
விலுள்ள சபையாராலே அனுப்பப்பட்ட சுவி
போதகனும் உங்கள் ஆத்தும சிநேகிதனுமா
ன் முப்பதுவருடமாய் உங்களுக்குள்ளே வாச
ணிச் சுவிசேஷத்தை அறிவித்தது நீங்களீடே
த அடையும்படிக்கேயன்றி என்பலனுக்கல்ல
றும் என்தேயத்தார் இங்கேசெய்வித்த பிரய
ங்கள் வேதம் உண்மையென்பதற்கு ஏற்றவைக
பதற்குத் தகுமான நினைப்பூட்டுதலாகவும் உங்
வைத்த அன்புக்கு அடையாளமாகவும் உங்க
யாத பெறுபேற்றைத் தருவதற்காகவும் வி
ந்த ஒரு உபகாரம் இன்னுஞ் செய்வதற்கு
யுப்பண்ணினேன். அது யாதெனில், உங்க

ளில் முழுவேதத்தையும் வாங்கத்தகுமான ஒவ்வொ
ரு வீட்டாருக்கும் அதையே கூடியமட்டுங் கொடு
ப்பதுதான். எல்லாத்தேசங்களிலும் பலபாஷைக
ளிலுமுண்டாயிருக்கிற புத்தகங்கள் எல்லாவற்றையு
ம் ஆராய்ந்து பார்த்தாலுங் கருத்தர்தாமே எழுது
வித்து மனிதசாதியாருக்கருளிச்செய்த ஒரே புத்தக
ம் உண்டு. அதை மாத்திரமே தேவவசனமென்றும்
வேதாகமமென்றுஞ் சொல்லுகிறோம். மற்றுஞ் சா
த்திரங்கள் எல்லாஞ் சூரியனல்லாத வானசோதிகளா
கவும் வேதாகமமோ சூரியனாகவுமிருக்கின்றது. சூ
ரியன் இவ்வுலகத்திற்குப் பிரகாசமுஞ் சுகமுங் கொடு
ப்பதுபோல வேதாகமம் இம்மையிலே சன்மார்க்க
முதலிய சுதருமங்களையும் மறுமையிலே நித்திய
னந்தத்தையும் அடைவிக்கும்.

வேதாகமம் எறக்குறைய, சயி. வேதாகிரியராலே
எழுதப்பட்டு, சுசு. பகுதிகளுள்ளதாய், தருமா
வருஷத்திற்குள்ளுண்டாக்கப்பட்டிருக்கின்றன. அ
து முழுவதையுஞ் சிலர்மாத்திரம் பெற்றிருக்கிறார்
ள். அநேகர் அதற்சில பிரதிகளைமாத்திரம் பெற்றிரு
க்கிறார்கள். அது முழுவதையுங் கொடுக்க முன்னே
தாக அப்படிப்பட்ட உபகாரத்தை வாங்கத் தகு
யுள்ளவர்கள் இன்னாரென்றறியும்படிக்குப் புதிய
ற்பாட்டினுள் நீங்கள் நன்றாய் வாசித்தறியாதிருக்
ற, இருபத்தொரு நிருபங்களை மாதமொவ்வொ
றாய்க் கொடுத்துவருவேன். கிறிஸ்துமார்க்கத்தை
தெழிவாய்த் தெரியப்படுத்தும் இந்நிருபங்கள்
ரிசுத்த ஆவியினால் ஏவப்பட்ட பவுல் முதலான
போஸ்தலரால் எழுதி அந்தந்தக் கிறிஸ்து மார்க்கச்
பையாருக்குந் தனித்தனியாட்களுக்கும் அனுப்ப
பட்டன. இந்த நிருபங்களைக் குறித்து ஒரு ஆட்
க்குட்டி விளையாடவும் யானை நீந்தவுந் தக்க

தைப்போல இருக்கிறதென்று எவருஞ் சொல்லலாம். எனென்றால், குழந்தைகளுக்கு விளங்கக் கூடியதாயிருந்தும் கல்விமான்களுக்கும் இன்னும் விளங்காத சில காரியமுண்டு. எவ்வளவாகத் தாழ்மையான மனதோடே தேவஅருளைத்தேடி ஆராய்ந்து பார்ப்பதோ அவ்வளவாகவே அது விளங்கும். மேற்சொல்லிய இந்த இருபத்தொரு நிருபங்களில் கொடுக்கும் முதலாம் நிருபம் பவுல் அப்போஸ்தலன் உரோமைபுரியிலுள்ள சபையாருக்கெழுதியனுப்பினதுதான். கிறிஸ்துநாதரும் அவருடைய அப்போஸ்தலருமிருந்த நாட்களில், உரோமைபுரி, ஐரோப்பா, ஆசியா, ஆபிரிக்காக் கண்டங்களிலுள்ள பிரதான தேசங்களை அடக்கிய உரோம இராச்சியம் முழுமைக்குந் தலைப்பட்டினமாயிருந்தது. அக்காலத்திலுள்ள சீசா அகுஸ்து என்ற இராயனும் அவன் மந்திரி முதலான இராச்சியத்தாரும் விக்கிரகாராதனைக்காரராயிருந்தும் அந்தத் தலைப்பட்டினத்திலேதானே யூதரும் அஞ்ஞானிகளுமாயிருந்து குணப்பட்ட கிறிஸ்தவர்களையடக்கிய ஒரு பெரிய சபை ஸ்தாபிக்கப்பட்டது. அச்சபைக்கு பவுல் அப்போஸ்தலன் இந்நிருபத்தையெழுதியனுப்பினார். இதைக் கிறிஸ்தவர்கள் மாத்திரமல்ல, வேதவிரோதிகளுள் கல்விமான்களாயிருந்த யூதரும் அஞ்ஞானிகளும் மிகவுந் திட்பநுட்பமாய் விசாரிப்பார்களென்று அப்போஸ்தலன் அறியக்கொள்ள, கிறிஸ்து மார்க்கத்தின் தன்மையையும் மேன்மையையும் வெளிப்படுத்தும் அந்தநிருபத்தைச் சூத்திரபிரபந்தமாய் எழுதினார்.

அதின், கம், உம், கும், அதிகாரங்கள் நரகத்திலே படுகிடப்போக ஏதுவான குற்றவாளியாயிருக்கிற மனுட்டனிதன் பராபரனுடைய பார்வைக்குச் சுத்தவாளியாக்கப்பட்டு மோட்சத்திற்குட் பிரவேசிக்கிறதற்கு அ

டுத்தவழிவகை இன்னதென்றறிவிக்கும். சம். அதிகா
ரம் கிறிஸ்துநாதர் மனுவவதாரம்பண்ண முன்னமே
இருந்த ஆபிரகாம் முதலான தேவபத்தர் வரவிருந்
த இரட்சகர்மேலுள்ள விசுவாசத்தினாலே நீதிமான்க
ளாக எண்ணப்பட்டார்களென்று விளக்கும். நும். அ
திகாரம் ஆதிபிதாவாகிய ஆதாம்வழியாய்வந்த பாவ
த்தைப் பார்க்கிலும் இரண்டாம் ஆதாமாகிய கிறிஸ்
துவினாலேவந்த கிருபை மிகுதியாய்ப் பெருகினதெ
ன்று தெரிவிக்கும். சும். அதிகாரம் ஒருவன் கிறிஸ்
துமார்க்கத்திலே எவ்வளவு பத்திமைகொண்டாலு
அவ்வளவு எவ்வகைப்பாவத்திற்கும் விலகிநடப்பான்
என்றுங் கிறிஸ்தவனென்றழைக்கப்பட்டும் பாவத்தி
க்கிடங்கொடுத்துநடந்தாற் கிறிஸ்தவனல்லவென்றும்
விளக்கும். எம். அதிகாரம் தேவ அருள்பெற்று பெ
யியுணர்வடைந்து நியாயப்பிரமாணத்தின் பரிசுத்
தன்மை இன்னதென்றுந் தனதுபாவத்தின்கொடுமை
இன்னதென்றுங் கண்டவனுக்குண்டாகிற மனப்பே
ராட்டம் இன்னதென்றறிவிக்கும். அம். அதிகாரம்,
விசுவாசத்தினாலே கிறிஸ்துவுக்குள்ளமைந்தவர்கள்
டக்கும் நடையும் அவர்களுக்குண்டாகிற சலாக்கிய
களும இன்னதென்று விளக்கும். கூம். அதிகாரம்
னிதருடைய செய்கைகள் பொல்லாதவைகளாயிரு
பதினாலே அவர்கள் வெளிச்சத்தைப் பகைத்து இ
ளைநேசித்து சுவிசேஷத்தை மனதாரத்தள்ளிக் கெ
டுப்போக ஏதுவாயிருக்கையில் பராபரன் தமது
த்தத்தின்படியே சிலரைத் தெரிந்துகொண்டு அவ
ன் விசுவாசிக்கவும் குணப்படவும் அருள்கொடுத்து
ற்றவர்களையோ தங்கள் இஷ்டத்தின்படியே நட
கவிடுகிறாரென்று தெரிவிக்கும. ௩ம். ௩கம். அதி
ரங்கள் யூதச்சாதியார் தங்களுக்குள்ளே இரட்சக
கப் பிறந்த தேவகுமாரனை ஏற்றுக்கொள்ளாமற்

ளி அவரைச் சிலுவையில் அறைந்து கொன்றதுமன்றி
அவரை விசுவாசியாமலும் போனதினாலே அவர்கள் சு
தந்தர பூமியாகிய கானான்தேசத்திலிருந்து அவர்களை
த்தாத்திப் பூமியின் பல கண்டங்களிலும் அவர்களை
ச்சிதறடித்து, ௪அ௩. வருஷமட்டாக அவர்களைக் க
ஷ்டிப்படுத்திப் பராபரன் தமக்கு மகிமையையும் அ
ந்நியருக்கு நித்திய சீவனையுமுண்டாக்கிய பின் விசு
வாசிகளுக்குப் பிதாவாகிய ஆபிரகாமோடேபண்ணி
ன உடம்படிக்கையின் பிரகாரம் அந்த பூதருக்கதிக
பேறஞ் சலாக்கியமுமுண்டாகும்படிக்கு எல்லாத்
தேசங்களிலுமிருந்தும் மறுபடியும் அவர்களைச் சே
த்துத் தம்முடைய சனமாக ஆசீர்வதித்து அவர்கள்
மேற் பிரியங்கொள்வாரென்றும் வெளிப்படுத்துகின்
று. ௰உ௩, அதிகாரந்தொடங்கி, ௰௬ம். அதிகா
ரம் மட்டாகக் கிறிஸ்தவர்கள் ஒருவர்க்கொருவர் செ
ய்யவேண்டியவைகளும் இராசாக்கள், குடிகள், எச
மான்கள், பணிவிடைகாரர், பிதா மாதாக்கள், பிள்ளை
கள், கணவர், மனைவிகள் முதலிய ஒவ்வொருவரும்
அவவவற்குச் செய்யவேண்டிய கடமையின்னதென்
றுங் காட்டுகின்றன. உரோமர், ௧ம், ௨ம், ௩ம்,
அதிகாரங்களைக் குறித்துப் பொதுவாகப் பேசினே
ன். குறிப்பாகவும் பேசவேண்டுமானால், ௧ம். அதி
காரம், ௰அ௩ம். வசனந் தொடங்கி முடியுமட்டாக இ
ந்தேசத்திலும்பரம்பியிருக்கிற விக்கிரகாராதனை தொ
டங்கின விதமென்னவென்றும், அதால் உண்டாகிற
வர்க்கிரமங்களும் நட்டங்களுமென்னவென்றும், உம்.
அதிகாரத்தில், ௰எ ம். வசனந் தொடங்கி முடியுமட்
டாக வேதத்தை அறிந்தும் தங்களை வேத அநுசாரிக
ளென்று சொல்லியும் தங்கள் நடையினாலுங் குணத்
தினாலும் அத்தை அவதூறுபண்ணுகிறவர்களுடைய
கேடுமுங் கேடும் இன்னதென்றும் விபரமாகச் சொ

ல்லப்பட்டன. எவர்களும் மனப்பாடமாக்க வேண்
டிய, ௩ம். அதிகாரத்தில, ௩௬ம் வசனந் தொடங்கி
விசேஷமாய்ச் சுவிசேஷ சாரம் அடங்கியிருக்கின்
றன.

இந்த நிருபத்திற் பற்பல விசேஷமான பிரமாண
ங்களடங்கியிருக்க இதை ஒரேதரம் மாத்திரம் வாசி
ப்பது போதாதே. அதைத் திரும்பத் திரும்ப வாசி
த்து ஆராய்ந்து உற்றுப்பார்த்து ஒருவரோடொரு
வர் ஆலோசனைபண்ணி உங்களுக்கு உதவிசெய்யக்கூ
டிய சுவிசேஷபோதகரிடம் உதவிதேடுவதுமல்லாமல்
ற் பரிசுத்த ஆவியைத்தேடுகிறவர்களுக்கு அவரைமே
போதகராகக்கொடுக்கும் பராபரனிடத்திலும் விசே
ஷமாய் அருள் தேடவேணும். அல்லாமலும் இந்
நிருபத்தைமாத்திரமல்ல, காலத்துக்குக் காலம்வரு
ம் நிருபங்களையும் மற்றும் வேதப்பகுதிகளையும் வா
ங்கவேணுமென்றிருப்பவர்கள் அந்தந்தக் குறிச்சி
லே வேதத்தை ஒழுங்காய்வாசித்துக் கிழமைதோறு
ங்கூட்டம்வைக்கும்படிக்குத் தங்கள்பெயரை எழு
ஒன்றில்என்னிடம் அல்லது ஒரு உபதேசியிடம் அ
லது அக்குறிச்சியிலுள்ள உவாத்தியிடங் கொடுத்
ஒரு வேதசங்கத்தை நிருபிக்கவெண்டுமென்று நா
கேட்டுக்கொள்ளுகிறேன்.

௬ அரசியம், ஆண்டு அரசாட்சியார் வரித்தகு
சனதொகை இடாப்பின்படியே தெல்லிப்பழை
தலான நான்கு கோவிற்பற்றுகளிலுள்ள சனங்கு
உருதுகூறுகு. இந்நான்கு ஊராராகிய உங்களு
யே நான் விசேஷமாக என்னுடைய சனமென்று
ண்ணி இத்தேசத்தை விட்டுப்போக முன்னிதாகா
ங்களில் ஒவ்வொரு ஆணையும் பெண்ணையுங்கண்டுபே
சவேணுமென்று விரும்பியுங் கூடாமையாயிருக்
யால் இந்தப்பத்திரத்தையாவது யாதொரு

புத்தகத்தையாவது உங்கள் கையிலே கொடுக்கும்ப
டிக்கு நான் அனுப்பும் உபதேசி, உபாத்தி, முதலான
என்னுடைய உதவிக்காரரை எனக்குப்பதிலாக உப
சரித்து ஏற்றுக்கொள்ளும்படிக்கு இன்னங்கேட்டு
க்கொள்ளுகிறேன்.

என் சுயவாயினாலேயாவது, உங்களிடத்தில் அனுப்
பும் உபதேசி முதலான உதவிக்காரரைக்கொண்டா
வது, வேதவாக்கியத்தாலாவது, உங்களுக்கு அறிவிக்
கவேண்டிய இரண்டு விசேடங்களுண்டு. அவைக
ளில் முதலாவது, எட்டுவித இலட்சணமுடைய சன
ங்கள் இரண்டாம் மரணமாகிய அக்கினியுங் கந்தக
முமெரிகிற கடலிலே பங்கடைவார்களென்று அறி
விப்பு, உகம். அதிகாரம். அம். வசனத்திலே பரா
பரன்வெளிப்படுத்தியிருக்கிறார்என்பதும், இரண்டா
வது அந்த அக்கிரமக்காரரில் ஒருவனுகுதல் கெட்டு
ப்போகாமல் தன்தன் அக்கிரமங்களை விட்டு மனந்
திருப்பி, தம்மை விசுவாசித்து இடேற்றமடைவதே
தமக்குச் சித்தமென்று ஏசேக்கியேல், ௩௩. அதிகா
ரம். ௫கம். வசனத்திலும், மற்றும் பலபல வேத
வசனங்களிலும், உறுதியாய் வெளிப்படுத்தியிருக்கி
றார் என்பதுந்தான். இதுவே தமக்குச் சித்தமென்
று தம்முடைய சீவனைக்கொண்டு வற்புறுத்திச்சொ
லியிருக்கிறதுமல்லாமல், உங்களுக்கு இடேற்றங்
கிடைப்பதினாலே தமது சித்தம் நிறைவேறும்படி
க்கு அதிசயங்களைச் செய்துகொண்டும் வருகிறார்.
உங்களுடைய இடேற்றத்துக்கு அதிபாரமாகப் ப
ரபரன் முதல்முதல் தம்முடைய ஒரேபேறான கு
மாரனென்றும் பாராமல் அவரையே சருவலோக
ரட்சகராக ஒப்புவித்தும், அந்த இரட்சகரிப்படி
க்கப்பட்டவரென்று விளம்பும் வேதத்தை அருளிச்செ
ய்தும், தலைமுறைதலைமுறையாக இருக்கிற எவர்களு

ம் வேதத்தைக் கேட்டறியும்படிக்குச் சுவிவேஷிபோ
தகரை நியமித்து வந்தும் அவர்கள் சுவிசேஷித்தை
க் கூறிப் பிரசித்தம்பண்ணும்படிக்கும் சனங்கள்
ந்து கேட்பதற்கு நேரமுண்டாகும்படிக்கு ஓய்வுந
ளைப் பரிசுத்தநாளாக நியமித்தும் அந்நாளில் எல்ல
ரும் வந்து கூடித் தேவாராதனை பண்ணுகிறதற்கு
ர்வசதியான இடமுண்டாகும்படிக்குக் கோவிலைக்
ட்டுவித்தும் இவைமுதலான பிரயத்தினங்களைப் ப
ணுவதுமல்லாமல் இவ்விதமாகக் குறிக்கப்படும் இ
த்திலும் நேரத்திலும் வேதத்தைக் கேட்டுத் தே
அருளைத்தேடி நடக்கிறவர்களுக்குப் பரிசுத்தா
யைக் கொடுத்து அவர்களுடைய மனசை எழுப்
அதை வெளிச்சமாக்கிப் புதுப்பித்துத் தம்முடை
பிள்ளைகளாக்கி உலகமாமிசம் பசாசு என்கிறசத்து
திகளைச் சயங்கொள்ளுகிறதற்குக் கிருபைசெய்து
அடிக்கடி அவர்களைச் சுத்திகரித்து, அவர்களை
டேற்றிக்கொண்டும் வருகிறார். ஆனாலும் பாவம்
டாது. நாம் என்னசெய்வோமென்று சொல்வீ
ளானால் அது மெய்தான் பாவத்தின் தன்மை
நின்று நரகமட்டாகப் பெருகுகிறதல்லாமல் தா
க விட்டு நீங்காதே. அதனால் சமுத்திரத்திலே
மிழ்ந்திப்போக ஏதுவாயிருக்கிற ஒருவன் தன
உதவிசெய்ய வந்த தருமசாலியைப் பார்த்து
தேடுவதிலும் அதிக சாக்கிரதையோடும் வே
மையோடும் உலகத்தின் பாவங்களைச் சுமந்து
த அந்த ஒரே பாவநாசராகிய கிறிஸ்துநாதரிடத்
முழுமனசோடும் ஓடிவந்து விசுவாசத்தோடே
வரை நோக்கிப் பார்த்துப் பிழைக்க வேண்டி
அதுவே புத்தி.

இத்தேசத் தலைவராகிய பார்ப்பாரே, மணி
ரன் முதலிய அதிகாரிகளே, பிரபுக்களே, கோ

விசாரனைக்காரரே, சைவாசாரியரே, தயவுபண்ணி ஒ
ரே வார்த்தைக்குச் செவி கொடுப்பீர்களாக. வெகு
காலமாக யாழ்ப்பாணத்திலும் பரம்பியிருக்கிற இ
ந்த விக்கிரகாராதனை என்பது, நம்மைப்படைத்து
க்காப்பாற்றி வருகிற ஒரே கடவுளுக்கு விரோதமா
ன தெய்வத் துரோகமும் பேய்களுக்குண்டாகிய
ஆராதனையுமாயிருக்கிறதென்று ஆதிமுதற்கொண்டு
கர்த்தர்தாமே தம்முடைய வாக்கினாலும் செயலினா
லும், வெளிப்படுத்தி வந்ததுமல்லாமல், இக்காலத்
திலே விசேஷமாய்ச் சிலதேசத்தாருக்குச் சுவிசேஷ
ந்தை அறிவித்து அவர்களைக் குணப்படுத்துகையில்
விக்கிரகாராதனைக்காரரும், மகமது மார்க்கத்தாரு
மாயிருக்கிற அநேகதேசத்தாரைப் பட்டயம், கொள்
ளை, நோய், பஞ்சம், மதுபூண் என்பவற்றால் அழித்
து அவர்களைக் கீழ்ப்படுத்திவருகிறாரென்று விசாரி
த்துக் கேள்விப்பட்டறியவில்லையோ.

இலங்கையிலும் நடந்துவந்ததின்னதென்று யோ
சித்துப் பார்க்கையில் யாதாமொரு பயங்கரமுங்கவ
லையும் உங்களுக்கில்லையா? ஊாசயி. வருஷத்துக்கு
முன்னேயிருந்த சிங்கள இராச்சியமுந் தமிழ் இராச்
சியமும் புறத்தேசத்தாராலே பிடிபட்டு படிப்படி
யாய்க் குறைந்து தீரப்போய்விட்டனவே. இப்போ
தந்நாடுதானும் உங்கள் கண்களுக்கு முன்பாக அ
ன்னியருடைய கையிலே அகப்பட்டிருக்கின்றதே. சு
தேசவாசிகளுக்கு யாதொரு அதிகாரவல்லபம் இ
ல்லாமற் போவதோ? என் பிரிய சிநேகிதரே, கர்த்
தருடைய நாமத்தினாலே உங்களுக்கு நாங்கள் அறி
விக்கிற சத்தியவேதம் தேவவாக்கென்பதற்கு இதுவு
ம் ஒரு சாட்சி. ஏனெனில் உமக்கு ஊழியஞ் செய்
கிற சனம் அழியுமென்றும் உமக்குச் சுதந்தரமாக
வுள்ள தேசத்தாரையும் உமக்குச் சொந்தமாகப் பூமியி

னெல்லைகளிலுள்ள யாவையுங் கொடுப்பேன். நீர்
இருப்புத்தண்டினால் அவர்களை நொருக்கி மண் பா
த்திரத்தைப்போல அவர்களைச் சிதறடிப்பீரென்று
பிதாவாகிய பராபரன் தம்முடைய குமாரனைக் குறி
த்து வாக்குத்தத்தம்பண்ணின படியே இலங்கையி
லே மாத்திரமல்ல, இத்தேசமெங்கும் ஆம் உலகமெ
ங்கும் நடந்துவருகிறது. பராபரன் தம்முடைய கு
மாரனைக் குறித்து இவ்விதமாக வாக்குத்தத்தம்பண்
ணியிருக்க நீங்கள் கோவில்களையும், தோட்டங்களை
யும், விளை நிலங்களையும், விக்கிரகங்களுக்கும் தே
இலட்சணமற்ற சிட்டிகளுக்குமென்று விட்டிருக்
கிறீர்கள். அது எல்லாம் தேவ குமாரனிடத்திற் கொ
ள்ளையாடினதேயன்றி மற்றப்படியல்ல. ஆகையா
குமாரனானவர் தமது மகிமையின் பத்திராசனத்
ல் வீற்றிருக்க வரும் பொழுது அவைகளெல்லாம்
ங்களையும் உங்கள் தேவர்களையும் விட்டு எடுக்கப்
டும். காரியம் இப்படியிருக்கத் தமிழருக்குத் தலைவ
யிருக்கிற நீங்கள் தேசநேசத்தையும், தற்சிநேகத்தை
யும், இல்லொழுக்கத்தையும் பற்றிமாத்திரமல்ல, தே
வநேசத்தினாலும் எவப்பட்டுப் புத்தியடைந்து இ
நாள் மட்டாக உங்களைக் கெடுத்துப்போட்ட பொ
ல்லாங்களைத் தள்ளி இத்தேசம் அந்தப் பொல்லாங்
ளுடைய அடிமைத் தனத்திலிருந்து விடுதலையாகி
பராபரன் பூமியிலெங்கும் ஸ்தாபிக்கும் வானராச்
யத்துக்கு ஒருபங்காகிச் சமாதானத்திலும், வேண்
ய போசனபானம் முதலானநன்மைகளிலும், அத்
டன் தேவஆசீர்வாதத்திலும், நிறைந்திருக்கும்படிக்
நீங்கள் ஒருவரோடொருவர் ஆலோசனைபண்ணிச்
ய்ய வேண்டியதின்னதென்று தீர்ப்புப்பண்ணிச்
ய்வீர்களாக. நம்முடைய ஆத்தும இடேற்றத்துக்கு
ப்பராபரன் செய்து வந்ததுஇன்னதென்று, ௰சம்.

ுத்தில் சொல்லியிருக்கிறதைச் சிந்தித்துப் பார்க்கிற
ிலே நாமுஞ் செய்யவேண்டியதின்னதென்று அ
ிவலாம். நீங்களும் உங்கள் சந்ததியாரும் விக்கிரகப
த்திக்காரராகக் கெட்டுப் போகாமற் கருத்தருடைய
னமாகி இடேற்றத்தை அடையும்படி உங்களுக்குக்
டைப்பிடியாய் வற்புறுத்திச்சொல்லத் துணியும்வா
த்தை— கர்த்தர் தெரியப்படுத்துகிற மோட்சவ
ியின்னதென்று காண்பிக்குந் தேவ வசனத்தை
ங்களும் உங்கள் பிள்ளைகளும் அறியும்படிக்குத் தே
த்திலேங்கும் இருக்கிற விக்கிரக ஆலயங்களுக்குப்
திலாக உங்களுங்கள் கிராமங்கள்தோறுந் தெவால
ங்களையும், செப ஆலயங்களையுங் கட்டி அந்தந்தத்
தேவாலயங்களிலும், செப ஆலயங்களிலுஞ் சுவிசே
ித்தைப் பிரசித்தம்பண்ணவும் போதிக்கவும் புத்
யுள்ள தேவாராதனைடைச் செலுத்தவுந் தகுமான
பதேசிகளைத்தேடி அவர்களுக்கு அன்னவஸ்திரங்
ளைக்கொடுத்துத் தாபரித்துக் கந்தப்புராணம் மு
லான புத்தகங்களுக்குப்பதிலாகத் தேவவசனத்தை
சம்பாதித்து இப்போ திருவிழாக்கொண்டாடுகிற
ாட்களுக்குப் பதில் ஞாயிற்றுக்கிழமையைப் பரிசு
த நாளாகவும் ஆத்தும இடேற்றத்தைத் தேடவே
ண்டிய நாளாகவுங் கொண்டாடி உங்களைக் கெடுக்கு
ம்படி வகைபார்க்கிற அந்தப் பொல்லாங்கனுக்கு இ
ிப் பயப்படாமலும் ஊழியஞ்செய்யாமலும் வி
டு அவனுடைய தலையை நசுக்கும்படிக்கும் அவனு
டைய கையிலிருந்து உங்களைப் பிரித்தெடுக்கும்படி
குந் தொடர்ந்தேறிக் கிறிஸ்துநாதருக்கே இணங்கி
கீழ்ப்படிந்து மனித கட்டளையைப் பார்க்கிலுந்
தவகட்டளையே அங்கீகரிக்கத் தக்கதென்றெண்ணி
பூலோகத்திலே ஐசுவரியவான்களாவதற்குப் பதி
ாக நல்லமரணத்தை அடைந்து, பரலோகத்திலே

என்றென்றைக்கும் அதிக பாக்கியவான்களாகும்படி
க்குப் புத்திசொல்லுகிறேன். மேலும் ஒவ்வொரு
குறிச்சியிலுஞ் சுவிசேஷத்தைப் போதிக்கிறதற்கு மா
த்திரமல்ல, பிள்ளைகள் பாஷைகளைப்படித்துத் தே
றும்படிக்கும் குடிசனங்களுக்குப் பொதுவான உ
தவியாய் இருக்கும்படிக்கும் ஒரு உபதேசியை நி
யமிப்பது மெத்த அவசரம். நாட்டிலே படிப்பா
ளிகள் அப்படிப்பட்ட பிரயோசனமான வேலையை
அடைகிறதற்கு இடமுண்டானால் ஆதிமுதற்கொண்
டு நாங்கள் வளர்த்துப் படிப்பித்த உங்கள் பிள்ளை
களிற் சிலரும் தாங்கள் இப்பொழுது அரசாட்சியா
ர் முதலான துரைமக்களிடம் பெற்றிருக்கிற பி
யோசனமான உத்தியோகத்திலிருந்து திரும்பிவந்து
தங்கள் தேசத்தாருடைய இரட்சிப்புக்காகச் சுவிசே
ஷ ஊழியத்திற் பிரயாசப்பட்டு இவ்விதமாகத் தா
களைப் பராபரனுக்கும் தங்கள் நல்லுபகாரிகளுக்கு
ம் நன்றியுள்ளவர்களாகக் காட்டுவார்கள். அப்படி
யல்லவென்றாலும் பற்பல இங்கிலீசுப்பள்ளிக்கூட
களிலுஞ் சாத்திரப்பள்ளிக்கூடத்திலும் இப்பொழு
து படிப்பிக்கப்படுகிற அநேகருக்குத் தகுமான வே
லையுண்டாகும். தூரமாய் யோசித்துப்பார்த்தபி
ஈலங்கையிலுள்ள தேசங்களெல்லாவற்றிலும் யாழ்
பாணம் நாட்டுவளத்தில் மாத்திரமல்ல, சன்மார்
க்கச் சிறப்பிலுங் கலாவிருத்தியிலும் வளமாயிருக்கு
படிக்கு மேற்சொல்லியபடி ஒவ்வொரு குறிச்சியி
ம் மெய்த்தேவனுக்கென்று ஒவ்வொருதேவாலயமு
ஞ் செபாலயமும் ஒவ்வொரு பள்ளிக்கூடமுங் க
டப்பட்டுச் சுவிசேஷபோதகரும் உபாத்திமாரும்
யமிக்கப்படுவதே வேண்டிய அஸ்திபாரமாய் இ
க்கின்றதென்றெண்ணுகிறேன்.

இந்த எத்தனங்கள்தான் நித்திய சுதானந்த

ஞ்ஞான விருத்திக்குக்காரணம். இந்த மெய்யறிவு தோன்றினால் மனுஷர் தாங்கள் சிட்டிக்கப்பட்ட நிமித்தம் என்னவென்றறிந்து நித்திய சீவனை அடையும் வழியில் நின்று அதையே அனுசரித்து வருவார்கள். ஒவ்வொரு குறிச்சியும் நீதியினாலுஞ் சமாதானத்தினாலும் நிறைந்திருக்கும். அதிகாரிகள் குடிசனங்கள், செல்வர், வறியர் பிதா மாதாக்கள், புத்திரர், கணவர், மனைவிகள், எசமான்கள், பணிவிடைகாரர் முதலிய பகுதிப்பட்ட சனங்கள் தத்தம் ஒழுக்கங்களைச் சுவிசேஷத்தைக்கொண்டறிந்து அவைகளை வழுவின்றி நிறைவேற்றவுந் துணிவார்கள். ஒவ்வொரு வீடுகளுமாம் வறியருடைய குற்றில்கள் தானும் சன்மார்க்கத்திற் பூரித்ததாயும், இல்லாச்சிரம தருமத்திலும் தேவாராதனையிலும் பழக்கமுடைத்தாயும் தேவாசீர்வாதத்தை அடைந்ததாயும் இருக்கும். நித்தியசீவனையும் அழியாமையையுந் தெரியப்படுத்துஞ் சுவிசேஷத்தினாற்றானே அறிஞரும், வியாதிக்காரரும், உதவி யற்றவர்களுமாகிய ஒவ்வொரு ஆத்துமாவும் சுவிசேஷத்திற் சொல்லப்பட்ட இலாசரு என்பவனைப்போல, மனமியத்துக்கும், பேரின்பத்துக்குஞ், சமாதானமாமரணத்துக்கும், நித்திய சீவனுக்கும், அடுத்த குணங்களை அடைந்து ஏனோக், நோவா என்பவர்களைப் போலத் தேவனோடே சஞ்சரித்து அவருடைய பிள்ளையாகி எவ்வகை உபத்திரவங்களையுஞ் சகித்து மோட்சத்தில் அச்சாரத்தை அடைந்திருக்கும். இதைக் குறித்துப் பரம குருவாகிய இயேசுவானவர் கம்பண்ணின மலைப்பிரசங்கத்திலே திருவாய் மலர்ந்தருளிச் சொன்னதாவது, அகந்தையைவிட்டு மனத்தாழ்மையோடே பரமபரனுடைய சித்தத்திற்கு நடக்கிறவர்கள் பரலோக நன்மைகளை அடை

வார்கள். ஆகையால் அவர்களே பாக்கியவான்கள்
தங்கள பாவங்களுக்காக மனஸ்தாபப்படுகிறவர்கள்
ராபரனாலே ஆறுதலடைவார்கள். ஆகையால் அவ
களே பாக்கியவான்கள். அகங்காரமுங் கோபமு
ல்லாமற் சாந்தமாய் நடக்கிறவர்கள் பூமியைச்சுதந்
ரிப்பார்கள். ஆகையால் அவர்களே பாக்கியவான்
ள். அநீதியைத்தவிர்த்து எவ்விதத்திலும் நீதியைச்
ய்யும்படிக்குப் பசிதாகத்தைப்போல விருப்பமு
ளவர்கள் சந்தோஷித்தை அடைவார்கள். ஆகையா
அவர்கள் பாக்கியவான்கள். பிறருக்குக் குறைரஞ்
ய்யாமல் இரக்கங்கொண்டிருக்கிறவகளுக்குப் பரா
ரனுடைய இரக்கங்கிடைக்கும். ஆகையால் அவ
ளே பாக்கியவான்கள். தகாத இச்சைகளையடக்
பராபரனுக்கேற்ற பரிசுத்த இருதயத்தையும், ப
த்தகுணங்களையுங் கொண்டிருப்பவர்கள் பராபர
த் தரிசிப்பார்கள். ஆகையால் அவர்கள் பாக்கிய
ன்கள். சண்டைகளைச் செய்யாமற் சமாதானத்
உண்டாக்குகிறவர்கள் தேவ புத்திரராயிருப்பார்
ஆகையால் அவர்கள் பாக்கியவான்கள். நீதியினி
தம் உலகத்தாராலே துன்பப்படுகிறவர்கள் வான
ராச்சியத்திலுள்ள சந்தோஷங்களை அடைவார்கள்
கையால் அவர்கள் பாக்கியவான்கள். என்பதுதா
மேலும் பூலோகத்திலே சிலருக்குமாத்திரம் செ
ராகவும், அதிகாரிகளாகவும், கலைஞராகவும், ம
ள்ள சுகபோகிகளாகவும் இருக்கவிடமுண்டு.
சொல்லிய குணங்களையும் அதற்குரிய சலாக்கி
ளையும் அடைதற்கோ யாவருக்கும் இடமுண்டு.
த்தேனேபட்டினத்திலுள்ள கல்விமான்களுக்கும்
ரியோர்களுக்கும் பவுல் அப்போஸ்தலன் பிரச
துச் சொன்னவிதமாய் இயாழ்ப்பாணத்திலுள்
ரபுகளாகிய உங்களுக்கும், நான் சொல்லுகிறது

ள் இப்பொழுது அநுசரிக்கிற சைவசமய குரவ
டைய அறியாமையின் காலத்தைப் பராபரன் கண்
ங்காணுதவர் போல இருந்தார். இப்பொழுதோ
னந்திரும்ப வேண்டுமென்று இவ்விடத்திலுமுள்
மனிதர் யாவருக்குங் கட்டளையிடுகிறார். எனெ
ில் ஒருநாளைக் குறித்தார். அந்நாளிலே அவர்
ாம் நியமித்த இயேசுவென்னும் ஒருவரைக்கொ
டு பூச்சக்கரத்திலுள்ள யாவருக்கும் நியாயத்தீர்
புக்கொடுப்பார். அவரை மரித்தோரில் இரு
தெழுப்பினதினாலே அவர் அதின் நிச்சயத்தை எல்
ருக்கும் விளங்கப் பண்ணினார். வெகு வருஷங்
ாக உங்களுக்குள்ளே பிரசித்தம் பண்ணின இக்
ட்டளையின்படி தலைமைக்காரராகிய நீங்கள் தொட
ர்க் குடிசனங்களுக்குத் தகுமான முன்மாதிரியாக
நிகாட்டினாற் கொஞ்சக் காலத்துக்குள் இயாழ்ப்
ாணம் முழுவதும் பராபரன் பூமியிலெங்கும் மகி
மையோடே ஸ்தாபிக்கும் இராச்சியத்தோடே சேர்
ப்படுங்காலம் சடுதியாய் வரும். சனங்கள் தங்களு
ச் சேதம் விளைக்குஞ் சைவசமயத்தை யநுசரி
ம்படிக்குப் பண்ணுகிறபிரயத்தனங்களையும் உ
பங்களையும் விட்டு அவைகளைக்கொண்டு தங்களிர
ப்புக்கென்று ஸ்தாபிக்கப்பட்ட சத்திய வேதத்
அநுசரித்து வந்தால் இதுகாரியஞ் சீக்கிரத்திலே
றவேறும். இயாழ்ப்பாணத்திலுள்ள தமிழ்க்கோ
களெத்தனை? அவைகள் கட்டப்பட்டிருக்கிற நில
ளும் அவைகளுக்கென்று மானியமாக விடப்பட்
ிருக்கிற ஆஸ்திகளும் பணத்தொகைகளுமெவ்வள
வருஷந்தோறும் அவர்கள் திருவிழாகொண்டா
டுகையிற் செலவழிக்கிற பணத்தொகையும் நேரமும்
ர்கள்படும் பிரயாசமும் அடைந்துகொள்ளுகிற
டங்களுமெவ்வளவு? ஆருக்காராதனையாக இவைக

ளெல்லாவற்றையுஞ் செலுத்துகிறார்கள்? அஞ்ஞானி ல்ல
கள் பலியிடுகிறதைப் பராபரனுக்கல்ல பேய்களுக்கு ஆ
ப் பலியிடுகிறார்களென்று பராபரன் வேதத்திலே தும்
வெளிப்பத்துகிறார். இதொரு உண்மையான வாக்கு அதி
சோ அல்லவோவென்று இத்தேசத்துப் பிரபுக்களா மான
கிய நீங்கள்தானே சீர்தூக்கிப்பார்த்துத் தீர்ப்புப்பண்ண
ண்ணவேண்டியதல்லவா? இத்தேசத்துள் மாவிட்டபுரம்
ாம் நல்லூர் வண்ணார்பண்ணை என்கிற இடங்களிற் பிரே
ரபலமாயிருக்கிற கந்தசுவாமிகோவில் சிவன்கோவி ங்கி
ல் முதலிய பிரதான கோவில்களைச் சாத்திரசூத்திரா ரிய
ப்பள்ளிக்கூடங்களாகவும் அறச்சாலைகளாகவும் ம ம்,
ற்றி அவைகளுக்கு மானியமாகவிடப்பட்ட நிலங்க ந்த
ளையும் பணங்களையுங் கொண்டு அவைகளைத்தாப கமா
க்கலாம். அவைகளுக்குக் கீழ்த்தரமான கோவில்களை டே
இங்கிலீசுப் பள்ளிக்கூடங்களாகவும் அவைகளிலுங் வலி
றைந்த கோவில்களைத் தமிழ்ப் பள்ளிக்கூடங்களா யிரு
வும் ஸ்தாபிக்கலாம். இதிற் சொல்லப்பட்ட வேற்றாழ்ப்
மைகளை நடப்பிக்கும்படி முதலெழும்பி வழிகா இப்
டுகிறவர்கள் எவர்களோ அவர்கள் தங்கள் தேசக்கடமை
தாருக்கு நல்லுபகாரிகளாயிருந்தார்களென்று அவ ளுக
களுடைய நாமந் தலைமுறை தலைமுறையாக அவர் சிப்ப
ருடைய ஊராரால் மாத்திரமல்ல, எத்தேசத்திலுள்ள ப
ள்ள புத்திசாலிகளாலும் எடுத்துப் பேசப்படுமா உத
ஆனாலும் இந்த விக்கிரகாராதனை அநேகருக்கு ஊ. பே
மபுக்கேற்ற பிரயோசனங்களைக் கொடுப்பதினாலே அ
அவைகளை மாற்றக்கூடாதென்று சொல்வீர்களா ளாக
ல், கொள்ளைநோய் முதலிய சாவுக்குரிய வியாதிகளாய்
க்கு ஏதுவாயிருக்கிற பண்டபதார்த்தங்களைச் சலங்கவ
களுக்கு விற்பது வியாபாரிகளுக்கு அதிக வரு லும்
யிருப்பதால், அவைகளை வில்லாமற் றடுக்கப்ப செ
தென்று சொல்லவும் வேண்டும். அப்படிச் சொ வ

ல்ல ஒருவன் துணிவானோ? துணியமாட்டானே.
ஆனாலுந் தலைமுறைதலைமுறையாய்ப் பரம்பின
தும் சாத்திரவிற்பன்னரால் ஸ்தாபிக்கப்பட்டதும்
அதிக திரவியங்களைக்கொண்டு பாதுகாக்கப்பட்டது
மான விக்கிரகாராதனையைத் தவிர்த்துத் தேவாராத
னையை ஸ்தாபிப்பது ஒரு லகுவானதோ என்பீர்கள்.
ஆனாலும் முற்காலத்திலே ஏபேசுபட்டினத்திலும்,
உரோமா புரியிலும், உரோமராச்சியம் முற்றிலும்
இங்கிலாந்து முதலிய தேசங்களிலும் இராயனும் ஆ
சாரியரும், குடிசனங்களும், கூடி மிகுந்த பலத்தோ
டும், நம்பிக்கையோடும், விருப்போடும் அநுசரித்து
வந்த விக்கிரகாராதனைசுவிசேஷ வெளிச்சம் அதிகம
கமாகப் பிரகாசித்ததினாலே முழுவதும் மாற்றப்ப
ட்டதே. அவ்விதமாக நீங்கள் அறிந்திருக்கிற திருநெ
ல்வேலியிலும் மட்டைக்கழப்பிலும் மாறுதல்தொடங்
கியிருக்கிறதே. அதுபோல மறுதேசங்களும் ஆம்,
அழிப்பாணத்திலும் மாறுதல் வரமாட்டாதோ?
இப்படி நாம் புத்திசொல்வது பிராமணரைக் கெ
டுக்கவோ? அப்படியல்ல, முப்பதுவருஷமாய் அவ
ர்களுடைய நயத்தையுந் தேடி அவர்களுடைய இர
க்ஷிப்புக்கு வேண்டிய உதவியை ஆனமட்டுஞ்செ
ய்து மரணபரியந்தம் பிரயாசப்பட மனசாயிருக்
கிற உத்தமசினேகிதனாக இந்தப் புத்திசொல்லுகிறே
ன். மேலுந் தயவுபண்ணி இன்னம் உங்கள்பக்கலா
கச் சொல்லுமொரேவார்த்தைக்கு இடங்கொடுப்பீ
ர்களாக. சென்னபட்டினம், கற்குத்தா, மதுரை, வ
ம்பாய், திருநெல்வேலி, நாகபட்டினம் முதலான
இடங்களிலுள்ள பார்ப்பார், சாத்திரப்பள்ளிக்கூடங்
களிலும் வேறுபற்பல இங்கிலீசுப்பள்ளிக்கூடங்களிலு
ம் சென்று இங்கிலீசுப்பாஷையும் அதிலுண்டாயிரு
க்கிற வானசாத்திரம், புவனசாத்திரம், எண்சாத்திர

ம், அளவு சாத்திரம், வேதசாத்திரமுதலிய பற்பல
த்திரங்களையும் படித்துத்தேறி, சிலர் அரசாட்சி
ரால் கனம்பொருந்திய உத்தியோகஸ்தராகவும், மு
றுசிலர் குருமாரால், பிரசங்கி, உபதேசி, வாசிக்கி
வன், உவாத்தி முதலான உதவிக்காரராகவும் நிய
க்கப்பட்டு, அதிக சலாக்கியங்கள் பிரயோசனங்களை
அடைந்துவருகிறார்கள். ஆனால் இவ்வூர்ப் பார்ப்
ராகிய நீங்களோ, இந்நாள்மட்டும் மேற்கூறிய பெ
றுபேறுகளுக்கு அண்ணியரைப்போலத் தூரத்தி
நின்றீர்கள். மேற்சொல்லப்பட்ட நகரங்களுள்
பார்ப்பார் முதலானவர்களைப்போல யூகிகளாயும்
ரயாசிகளாயும் இருந்தால் நீங்களும் உங்கள் பிள்ளை
ளும் இங்கிலீஸ்பாஷையையும் அதிலுண்டாயிருக்
ற பற்பல சாத்திரங்களையும் படித்துத் தேறுவீர்கள்
அப்பொழுது அரசாட்சியாரிடத்து அதிகாரத்தை
ம் நல்லவரவையும் பெற்றிருக்கலாம், அல்லது கு
மாரிடத்து உயர்ந்த உத்தியோகம் பெற்றிருக்கலாம்
அல்லது உங்கள் பிரசைகளிடத்திற் குருவாய், உவா
த்தியாய், உபதேசியாய், சங்கையும், வரவும் பெற்
க்கலாம். இம்மாத்திரமோ? அல்ல, நித்திய வேதா
பியாசிகளாயிருப்பதால் சன்மார்க்கநெறியில் நின்
சுத்ததேவாராதனை செய்யத்தக்கவர்களாகி மேலே
றீஸ்துநாதர் போதித்த உபதேசத்திற் காண்கிற ச
பாக்கியத்தையும் அடைவீர்கள். இன்னும் இத
குறைநிரப்பக் காலம் பார்த்திருக்கிறோம். அதற்கு
திரீயத்துவதேவன் துணைநிற்க.

முற்றிற்று.

Manepy Jaffna
May 5, 1847

Rev R Anderson, D.D.

Dear Sir

I have the pleasure to acknowledge the receipt of your letter to the Mission of Feb 26, advising us of the appointment of Dr Green & Mr Mills for this Mission. We are thankful to the Lord & to the Com. for this intelligence. The heavy we have lately suffered with the precarious health of others calls for new accessions to our ranks, if we would hold without retrocession the positions we have gained, & especially if we would take advanced ground.

It does sometimes seem as if it were indeed a "very little thing" for the Lord to take up this whole Province & make it Christian, & we do trust that many of us shall live to see that day when the name of our God shall alone be mentioned among the people. Faith & prayer seem the appropriate instrumentality for hastening this most desirable result

Messrs Spaulding Scudder & Hastings reached Jaffna from Madras on the 15th ult. Mr Spaulding takes his old place at Oodooville, (Mr Howland returning again to Batt) Mr Hastings is placed at Batt & Mr Scudder at Mallagam. ~~pending an~~ The Government have been requested to allow us the use of a vacant dwelling house at Mallagam, but their answer has not yet been received. This arrangement is made to give Mr Scudder the

opportunity of devoting his time fully to the acquisition of the language. It is not intended to make a new station at Mallagam, but if we are allowed its use it will be a very convenient place for the first year's residence of a new missionary.

Mr Cope is making arrangements to return to Jaffna, but from all I hear, I fear, without material improvement of his health.

Mr Hoisington has been so much better of late, that he has resolved if the Lord will, to hold on at least another year, & I trust he may be enabled to do so.

I am directed to ask the leave of the Committee for Mrs Whitelegs return to the U.S. at the first convenient opportunity. The reasons, which will be quite apparent were suggested in my letter of last month

I forgot to mention above that Mr Upthorp finds a place in Mr Howlands family at Batt

The Estimates for 1848 are hereunto enclosed. The various items are of so obvious a character as to require no explanation.

Four persons were admitted to the Church at Batt about two weeks ago, two of them adults from the village & very interesting cases. The other two were youth connected with the Seminary.

I had hoped to have written you this month some particulars respecting my Son who is now on his way to the U S. but temporary indisposition has prevented me. I hope to find leisure to do so before another opportunity passes.

With respects to your Associates & Friends

Yours truly

E Allen
Secy A C

To the Revd R. Anderson D.D.

Revd and dear Sir,

Agreeably to a Vote of the Consociation of the American Mission Chhs. in Jaffna, convened at Manepy Jany 7th 147, I have the pleasure to forward herewith Extracts from the Annual Reports of the Churches, represented in that Body.

I should here premise that at the annual meeting of the Consociation held at Batticotta on the 9th of March 1846, it was "Resolved, after a due consideration of the subject, that this meeting be adjoined to the time of the annual meeting of the Mission in Jany 147.— and that the Reports of the Chhs up to that time be then presented". This Resolution was passed with the understanding that in future, the Consociation will hold their annual meetings in immediate connexion with the annual meeting of the Mission in Jany. The Reports, therefore, from which the following extracts are made, embrace a period of eighteen months. The omitted portions of the Reports relate principally to matters of a local nature and of no general interest

The Reports are here given in the inverse order of time in which they were established

1. Report of the Chh at Varany. January 7th. 1847.

The station at Varany being left without a resident Missionary, all the native assistants were removed from the station; except John Laurence He and his wife, Mary Sweetyn, are the only members of the Church now residing there. Henry W Cary, a suspended member from Batticotta having been employed there as a school teacher, was transferred to this station He has, however, now left and returned home on account of sickness.

Laurence is in the habit of collecting the Schools on Sabbath and on Tuesday, and holding a service with them.

During my residence at Chawagachery, on account of ill health I have visited the station but once — Consequently its supervision has been very defective.

(Signed) A W Fletcher
Pastor —

Report of the Church at Chawazachery. January 7th 1847.

The present number of the resident members of the Church is eleven; viz. Williampatalam, Eunice Worcester, Joseph Emerson, Ann Judson, Charles A Goodrich, Lydia M. Goodell, Peter R Hoyt, Lethera (old woman), Thomas L Hamner, Peter (Schoolmaster) and Nicholas (old man at Oosan)

Thomas Hamner has left his school and returned home on account of sickness. Lydia M Goodell, wife of C A Goodrich has been suspended on account of absenting herself from public worship and attending heathen temples. John Porter, a suspended member of Batticotta Church, having been transfered, as such to this Church, has been restored to the fellowship of the Church having given satisfactory evidence of repentance and amendment. Nicholas (old man from Oosan) has been admitted a member of this Church, by letter from Batticotta. The infant daughter of Joseph Emerson and Ann Judson was baptized on the 25th Oct.

Jedadiah Parmele has died of cholera. Although a suspended member of the Church, his conduct had been for a long time very regular, and it is hoped that he died a christian. There is generally preaching once on the sabbath, and a prayer and conference meeting with the Church members. Village preaching and visitation, has been during my residence here, almost wholly neglected, on account of ill health. During the residence of Mr Meigs at the Station, these duties were regularly attended to; also a service on Wednesdays P.M. at Cutchay. Morning prayers are daily observed at 6½ O'clock, A.M. The congregation averages on the sabbath about 75 — Seldom any attend except those in Mission employ, & therefore oblized to attend

(Signed) A H Fletcher
Pastor.

Report of the Church at Manepy for eighteen months from July 1845 to December 31st 1846.

As I did not remove to this place until may 1846 my residence here has bein only eight months. It will not therefore be expected

that I should give a very particular account of the state of the church for the ten months while I was residing at Chavagachery.

The present number of members is 80. Of these 56 are males and 24 Females.

It appears by the record that one member Solomon (Nagamuttoo was excommunicated for long neglect of the ordinances of the Gospel and for openly renouncing his christian profession.

Another member Justin Mitchell was suspended for living with a heathen woman. Though he considers himself married, it appears that he is not legally married. Three persons remained suspended at the beginning of the year. 12 children have been baptized and one adult. 4 members have been admitted to the church on profession of their faith in Christ and 13 by certificate from other churches — One suspended member restored, 8 have died and 3 been married.

During the time that I have had the Pastoral charge of the church there has been stated public worship on the Sabbath — preaching usually by the Pastor — a churchmeeting every Friday and the monthly concert on Tuesday following the first monday of every month. There has also been stated preaching in the Villages on Sabbath afternoon and on Thursday afternoon of each week. When I am occasionally unable to attend either of these meetings in the Villages they are attended by Mr Payson, Native Preacher and the Catechist.

The attendance and attention both on the Sabbath at the church and in the villages are encouraging. There are a few who have expressed a desire to unite with the church. Only four have, as before mentioned been received. Viz. the wife of Charles Jenkins and the wife Joel R Arnold and William and Lucy Minor

May the Lord speedily pour out his spirit and revive his work and bring multitudes into the fold of Christ!

(Signed) B C Meigs
Pastor

Report of the Church at Codooville from July 1st 1845 to December 31st 1846, - 18 months.

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As I have not resided at the Station, and have only had the pastoral care of the church for the past eight months, I shall only attempt a very brief Report at the present time.

It.

It appears that the whole number of members is 62. Of these 44 are females and 18 are males. Of the females 27 are the members of the Charity Boarding School. None have been excommunicated or suspended. Eight persons have been dismissed to other churches, and four received on certificate. Seven children have been baptized and six adults. 11 members of the Boarding school have been received on profession of their faith. 15 members of the church died of cholera. 8 members have been united in marriage. There is also a class of 16 or 18 Inquirers who profess a strong desire to be united with the church.

During the 1st seven months of the period under review the church was under the Pastoral care of the Revd S G Whittlesey who can if necessary report his labors during that time.

During the past 8 months the Revd D Poor has usually spent one sabbath in each month at the station. I have also spent several sabbaths at the Station and administered the Lords supper twice. But the principal Pastoral labor at the Station has been performed by Mr Nathaniel Niles, Native Preacher, who has shown himself much of a man in the important sphere of labor in which he is called to act. He not only attends meetings on the Sabbath both forenoon and afternoon, but also attends the meeting of the members of the chh. every Friday afternoon. Mr Poor and myself spent the fourth day of last November in special labors at the Station.

In the forenoon we held meetings with various classes in the Boarding school. In the afternoon Mr Poor preached to quite a company of females and in the evening to a large audience of all classes. The day was one of interest and good impressions were apparently made on many minds.

(Signed) W B C Meigs
Pastor.

## Report of the Pandetuepo church for 1846.

Since the last report in July 1845, 14 have been received into the church by recommendation from other churches. Four of them were in a state of suspension from the church at Batticotta. 2 of the 4 with Fanny (who was suspended from this church in 1842) have been restored

to its privileges.

The other 2, D L Dodge and C Pitkin with T Emerson who was suspended in 1842, have been cut off from the privileges of the church

Four have been dismissed and recommended to other churches.

Four have died of cholera. viz; John - Joshua - and Eliza Brayne his wife, and Branchy. The latter was at the time of his death in regular standing in the church (as far as the records show) though for many years had entirely neglected the ordinances of the gospel.

His case was overlooked and thus neglected probably in consequence of the many changes in the Pastoral care of the church.

Three children have been baptized. One of which was the child of the Pastor.

The present No connected with the church is 24 - 14 males, and 10 females, and all are in regular standing. Although within the past 18 months the number of churchmembers has been increased, it has been by taking from other churches. Not one has been gathered in from among the heathen. There is however one individual, who has for several months expressed a desire to unite with the church and has been very regular in his attendance upon the means of grace and as far as I can ascertain diligent in reading the word of God. Still the pastor has not felt satisfied with the evidence he gives - that he has been born again by the Spirit of God. The gospel has been preached regularly on the Sabbaths at the church and in several of the villages in the P. M. Not unfrequently in the villages, there is a good attendance, and the truth is listened to with apparent interest and attention.

But there is as yet no moving upon the waters or stirring among the dry bones - of which I am aware.

(Nothing but the rain of the Spirit can refresh the barren earth and cause the truth to spring up and bear its appropriate fruit. May it speedily come in its power and glory. (Signed) J C. Smith
Pastor.

## Report of the church at Batticotta

During the year 1846, from July to Dec. inclusive there were admissions by profession 9. Of whom 7 were baptized by letter 1; restored 1; transferred 1;

Suspended 6; excommunicated 5; deaths 1; baptisms of children 7.

The number of members now in the list (including 7 who are suspended) is 79 males and 16 females, total number 95. — Of these 31 are students in the Seminary. The preaching of the gospel has been maintained as usual at the station and more or less in the villages.

The Revd Cleope left on account of his health in the latter part of 1845; the Revd W. Howland arrived in April and has since borne a large share in the work of preaching. Mr Hoisington has found a most important field of religious labor in the Seminary. Mr Whittlesey who joined the station in May has also assisted in preaching. — Dr Ward and his family have just left the station, and the charge of the schools has devolved upon Mr Howland.

The church had no season of peculiar refreshing during the year, though it is hoped they have in some degree advanced in grace and knowledge. The Seminary has had some seasons of partial awakening; and the pious part of the students are it is believed looking more and more steadily at the work of preaching of the gospel as a worthy and most important employment for life. —

The natives in the villages are accessible, attentive and demand ~~the gold~~ tenfold the amount of labor that can be now bestowed by our weakened forces.

(Signed) H. R. Hoisington

## Report of the Church at Tillipally July 1st 1845 to Dec. 31st 1846.

On the 1st of July 1845, the whole number of members in regular standing, was 54, of whom thirty seven were males & seventeen females. In the course of the year, seven persons have been admitted on certificate from Batticotta church, of whom six were in a state of suspension. Viz. Benjamine Niles, David C. Ellis, Charles Cleaveland, David Riggs, Samuel Hemphill and Benjamine Stanton. Of these D. C. Ellis, C Cleaveland and B Stanton have been removed to their final account. These six individuals were transferred to this church in consequence of their belonging to the vicinity of Tillipally and consequently more within reach of Pastoral supervision. Pastoral letters have been addressed to B. Niles and D. Riggs, who live at a distance, apprizing them of their relation to the

Tillipally church together with admonitions suited to their present lapsed state, but nothing has since been seen or heard of them in this connexion.

The only other death in the ch. in the course of the last 18 months was that of Charles Hodge, a Native Catechist. Charles Hodge died of Cholera at his house in Tillipally January 21st 1846 He had been connected with the Mission from the 1st week of my arrival. He served as a schoolmaster for many years, was admitted to the church on a public profession of Christianity July 18 1824; was formally licensed as a Catechist in 1836, in which capacity he served the Mission till his death. — He was much respected by natives of all classes. He was naturally of a timid disposition, diligent in his business, and trustworthy in business. His piety however was but of a negative character.

Paramanthy, a schoolmaster and Aaron a farmer, have been suspended, the former indefinitely and the latter for three months on account of absenting themselves from the church on the Sabbath and from other stated means of instruction. Aron has since been restored.

On a review of the Catalogue of ch. members it appears that there are now three persons in a state of suspension. Viz. Paramandy, Niles and Riggs; the number at present in regular standing is fifty three 36 males and 17 females.

It may be here noticed that Stephen W. Dana while in the service of the Wesleyan Mission, died on the evening of the 15th of March 1846 at his mothers house in Wemangamum, where I attended the funeral on the morning ensuing.

The routine of preaching engagements, both on the Sabbath and on week days has been similar to that pursued in former years.

The juvenile and adult services in the church on Sabbath morning were regularly held, till the former was suspended by the unprecedented prevalence of Cholera. It was subsequently resumed and continued to the present time

The meeting at the English School at Mallagam on Sabbath afternoon, has been continued, attended by upwards of one hundred children of both sexes.

Preaching in the School Bungalows in the Villages has been continued, but with diminished attendance, — even before and since the prevalence of Cholera.

The

The daily Bible class, attended by Native Assistants immediately after morning prayer at the Church was continued till the middle of October. The portions studied and recited, since the last report, are the latter portions of the New Testament — from the 2d Epistle to the Corinthians through the Revelation, — together with the latter historical and prophetical books of the Old Testament. This has been a satisfactory and I trust a profitable course of study for several years past.

The weekly course of reading by the Schoolmasters and Native Assistants on Tuesdays, is continued.

The books read on this occasion, within the last Eighteen months, are a volume of 385 pages on the parables, Irenaeus Body of Divinity, the New Testament and the "Morning Star".

After the quarterly private Communion of the Church held on the 22d of February 1846, the following notice of it was entered in the Ch. Records.

"The preceding week was regarded as a season of special preparation. In the course of the week, besides the usual preparatory lecture which was well attended, the pastor had a free conversation, in private, with almost every male member of the Church respecting his own religious state, his manner of life in the family, and respecting the affairs of the Church generally.

This was a "new measure", in regard to its extent & specific design. — The results of the week's inquiries, was a clear perception, on the one hand, of great and glaring deficiencies in the Ch. and the necessity of further efforts to separate between the precious and the vile; and on the other hand, a sustaining belief that the Ch. at Tillipally, is a vine, which the Lord has planted, and that there is ample encouragement to prune and cultivate it, in the assured hope that it will ultimately "bear much fruit". If this be indeed a Church of Christ, then it is the high privilege of the Ch. and Pastor to avail themselves of all the rich promises which the Great Head of the Church has made for our encouragement, sanctification and joy in the Holy Ghost.

In my closing remarks, at the Communion Table and in full view of the Cross of Christ, I insisted upon two points.

1st That whatever might be the defeciencies of the members of the Chh. as christians, they should allow it to be no longer doubtful in the view of their countrymen, as to whether they have renounced idolatry in all its deadly forms (including caste) or whether they were still Hindus at heart, cherishing doctrines utterly subversive of the oracles of truth. 2d That they should allow it to be no longer doubtful, as to whether they had embraced Christianity on its own merits with all their hearts or not.

E Rockwood one of my late pupils and his elder brother B Pratt and wife were present as occasional communicants."

This series of special efforts to rouse the members of the Church to a high degree of spirituality, was made, while the Lord was passing before us in terrible majesty, sweeping thousands around us by the prevalence of cholera to an untimely grave. The 2d verse of the 3d chapter of Habbakkuk has been regarded as a most appropriate portion of Scripture for the season. "O Lord I have heard thy speech and was afraid; O Lord revive thy work in the midst of the years, — in the midst of the year make known and in wrath remember mercy." The members of the Church were in some degree roused and transcient impressions made upon the minds of the heathen, but no permanent or saving results appeared.

In the months of April and May several individuals adults of both sexes — made application for admission to the Church. Evidence of their piety however in view of all we have seen, of the Hindoo character, was not deemed sufficient either by the Pastor or native members for their reception, nor was it a clear case in one or two instances, that they should be rejected.

X This circumstance, in connexion with a variety of considerations appertaining to the subject, gave rise to the formal organization, in connexion with the Church at Tillipally, of a Christian Congregation. At different periods of the Mission, it has been in contemplation to establish congregations of this nature at our several stations. In reference to this object some steps were formerly taken both at this station and at Pandeterepo by the Brethren Woodward and Seuder; but nothing permanent was effected. The reasons for an intermediate step between an idol's temple and the Church of Christ, will appear in part, from the following,

XX Rules

"Rules for a christian Congregation at Tillipally"

"The basis of this Congregation is the command of the Lord Jesus Christ which he gave to his disciples after his resurection from the Dead and just before he ascended to heaven to sit as mediator at the right hand of God". That command is written in Mark 16: 15, 16 and in Matthew 28: 18—20 and is as follows. "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damned". And Jesus came and spake unto them saying all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatever I have commanded: and lo I am with you always, even unto the end of the world."

Introduction.

Whereas some persons who wish to join the Church, do not give satisfactory evidence of repentance and faith in Christ, and whereas there are others, who though they think they ought to renounce idolatry and become christians do not fully understand the nature of Christianity and the usages of a Christian Church — therefore for the benefit of such persons this Introductory Society is formed, into which all may be received, who give in public, their consent to the following declaration, to wit,

In the presence of God and this Congregation I hereby promise to leave the worship of Sivan, Pullyar, and such like Gods, and worship only the one true God according as he has revealed himself in Christian Scriptures. Moreover that I may know more fully the true Scriptures, walk according to it, and thereby secure the great Salvation which is by Jesus Christ, I hereby acknowledge it to be my duty, daily to read or hear the Scriptures, to pray to God through Christ, to attend public worship, and to keep holy the sabbath day.

The promise of the Church and Pastor is as follows.

As you have joined the Congregation by making the aforesaid declaration, we the Churchmembers and Pastor promise to watch

over you and to assist you, according to the Christian Rule in fulfilling your promise, and that when you give satisfactory evidence of repentance and faith in Christ we will receive you into the Church, by Baptism, and treat you as brethren, — members of the body of Christ. — May God the Father for the sake of Jesus Christ, his Son graciously bestow all needed gifts of the Holy Spirit to enable both the Church and Congregation to perform the vows they have now made to each other and to God."

Additional Remarks and Rules.

1. Children under age whether male or female will not be permitted to join the Congregation without the full consent of their parents

2. Adults who join the Congregation, if they would secure the highest advantages, should labor to bring all their household and all their kindred to join it. This will have a favorable bearing upon the education, marriage and settlement of their Sons and daughters. It will also open the way for the Church and Pastor to render further assistance by visiting the family in seasons of sickness, death & on other occasions

3. That this Congregation may be truly a moral Society, no notoriously quarrelsome persons, liars, drunkards Sorcerers, whoremongers, or such like characters will be admitted, & if any who have been admitted, shew themselves to be such characters, they will be suspended.

4. As no one who joins the Congregation can with propriety expend money in idolatrous celebrations or offerings at the idol temples, it is expected that they will contribute according to their ability and according to the word of God, for the support of Christian worship and for the establishment of the Kingdom of God in this land.

5. It is recommended that all who join this preparatory Congregation enter upon the regular study of the Formulary of the American Mission Churches, which contains the Articles of faith, the Covenant and the rule of life"

X In addition to what appears from the preceding Rules, as the reason for organizing such a Congregation, it may be further stated that a public renounciation of idolatry and profession of belief in the truth of Christianity is a salutary test which tends greatly to the developement of character. A large portion of the apostacies from the native Churches, have been occasioned by marriage contracts with idolaters. There are weighty objections to making Churchmembership a qualification for marriage with Churchmembers, it is safer to allow them to marry well instructed nominal Christians who have not been admitted to the Church by

becoming partakers of the Ordinances of the Gospel. This indeed is analagous to the state of things in our own country.

In the course of two months from the formation of this Congregation fourty three persons were received of whom fifteen were adults, — 12 males and 3 females — the remainder were children — 9 boys & 19 girls belonging to the English School and to the Central female School, taught upon the Mission premises. XX

As an application from the parents, as well as from children, was essential to the admission of the latter, a very novel sight was presented — that of seeing heathen parents earnestly requesting that their children might be received into a christian Congregation. — On closely pressing them for their reasons for so doing, it appeared that they were influenced mainly by the importunity of their children, ~~might be received~~ and by the hope that it will fare better with them in temporal point of view, in consequence of their connexion with the Mission. They have an impression, in view of what they have witnessed of the excommunications from the Church, on account of heathen marriages, that in reference to the marriage and settlement of their children, the parties concerned should be of the same religion and of a similar standing. This is a pleasing mark of progression the feelings of the community in favor of Christianity. On pointing out to the parents the inconsistency of initiating their children into a religion which they themselves reject, their excuses were various. It is evident that in regard to themselves and their children they are wishing to go with the current. I do not fail to stipulate in behalf of the children who join the Congregation that they may not be hindered by their parents at home in conducting themselves as Christians, in accordance with the profession they make in public. It remains to be seen to what an extent these children may benefited by the new relation they sustain to us.

Two of the adults, who were most anxious to join the Church have not been able to endure the opposition they met with from their friends in consequence of joining the Congregation. These have almost entirely withdrawn from our meetings & thus have shewn themselves to be unworthy of admission to Chh. fellowship, to which they aspired.

The following are the closing remarks of the annual Report of the Chh. at Tillipally prepared for our semiannual meeting in July 1846.

On a review of the past year in this important department of

Mission

Mission labor, which relates to the native church, I find occasion for a louder note of lamentation than on any preceding anniversary of this nature. My feeling on the occasion, is that I can no longer proceed, without making a solemn pause, and formally instituting the inquiry of our Lord and Master, as to what it is, and why it is, that we are permitted year after year, to preach the gospel, so extensively, and in such a variety of ways, without being permitted to witness more marked evidence of saving results from the word preached.

X In saying that a louder note of lamentation is now called for, than on any similar anniversary, I refer, not only to the time that has elapsed and to the extent to which the word has been preached, but to the special visitation of the Almighty in sweeping off by pestilence, many thousands to an untimely grave.

No radical changes have taken place in the state of the church since the foregoing remarks were written. Some advance however has been made in the further use of means, which strengthens the hope that better days are at hand. But it must be for a lamentation that no individual has been received into the church by profession for a period of eighteen months. Several applications have been made, but as before stated, they were received into the congregation only as candidates for churchmembership.

XX

(Signed) D Poor
Pastor

Tillipally
Dec. 31 /46.

From the foregoing Reports it will be seen, that under the continued preaching of the word, — the regular administration of gospel ordinances, and an ordinary attendance on the means of grace we are as churches and as a Mission, languishing for want of those special refreshings from on high to which our attention has long been directed, and which we confidently believe will be vouchsafed to us in due time. Under this aspect of our affairs it is that we request a continuance of the prayers and intercessions of the American churches. And in view of similar lamentations we frequently meet with from them on this same subject, may we not mutually remind each other of the fact that the Lord turned the captivity of Job

when he prayed for his friends."

In communications respecting the state of our churches it may be in place to advert to the important subject of a Native Ministry - a subject so pointedly presented in the "General Inquiries" from No. 19 and onward and so feelingly commented upon in your letter of June 15th 1846 -

P.S. April 8th 1847. It has been thought expedient to defer sending the supplementary part of this communication till we can have the benefit of Br. Spalding's remarks upon it, - as he now will be at hand on his way from Madras to England, fresh from the Mission-field. The subject suggested above is one of deep interest to us all, & one on which we shall do well occasionally to record the results of our observations, both here & at the Missionary House.

I remain, my dear Bro.
in behalf of the Mission
very affectionately
Yours &c.

2d P.S. I did hope to receive a letter from you by this mail, this Overland, which arrived on the 4th Inst. - even a response to the three points contained in my last to you. - Viz. on the subject of your visit to America. - Warren, & the Advent. - Such a letter might greatly aid me, in counsel with Br. Spalding

to make up my own mind on the first point, i.e. as to the expediency of a return for a season.

We have just received a gratifying letter from Warren, written in some respects in a new strain. It would seem that his Church & people are forward with some mercy drops from on high which had inspired him with new hopes & fresh courage in his work. May they & we be speedily favoured with the long expected showers.

Mrs Poor & myself continue to be favoured with good health.

We have intelligence of the decease of my beloved eldest sister, Mrs Procter of Danvers. Not long in Ceylon, & Mederva, but in time enough to be breath upon breath. Every such departure gives increasing interest to the funeral theme so vividly set forth in the Apostle in 1 Thes 4: latter part. The Thessalonians erroneously understood that He would "descend" in their day. So, says Paul, in his second Epistle "wait till the Man of sin has been fully revealed". No, say, other, wait, it may be, till some Cycles after the Era of Gog & Magog, & at the general resurrection. — May I ask, when you are expecting the second Advent of your Lord? I can hardly tell why it is that

this theme comes up at the close of every letter I send you, unless it be from a feeling of self congratulation, that I have hitherto kept my promise with you, that I would not set up speculating on the subject. You must understand however that my promise is bounded by my residence in India. — Affectly & Poo

Annual Report
Nov. 1846

Rev. Amos Cook
Ch. 13
Aug. 28, 1846
Did I write him
things? Yes, I
December 15, 1846.

21 Dec 1846

To the Rev. Dr. Anderson, D.D.
Missionary House
Boston
(Mass.)
U. S. America

Care of Mr. Spurgeon
Tabernacle
Pinners St
London

Manipy, Jaffna, June 4. 1847

The Rev R. Anderson, D.D.

My Dear Sir,

Your Circular Letter to the Mission respecting the grant of the Tract Socy for 1847, with your Letter of (about) the same date (March 26) were received by the last mail. You had before informed us that $500 would be allowed for the publications of Tracts and Publications within the province of the American Tract Socy for the current year.

Enclosed are Letters to Mr Hallock and Mr Brigham, reporting the expenditure of their Grants up to the end of last year. You will perceive in my Letter to Mr Hallock, that I have urged the importance of an additional Grant from the Tract Committee. I conceive you will have no objection to this. If the Committee find it expedient to allow this application. In the present state of our Tract operations we need rather augmented than diminished Grants; & without an additional Grant, the printing of Tracts, that are now needed for distribution, must be suspended.

I have nothing of special interest to communicate respecting the Mission affairs. Sickness prevails among the children of our families to rather an unusual extent, but we hope the little invalids may soon be convalescent. As events of public importance, our new Governor has just arrived and is said to be the bearer of sweeping innovations upon the existing tariff. In furtherance of our wishes to see Ceylon open and inviting to American commerce, an Ice company has just been formed at Colombo, and subscriptions taken nearly to the amount required, so that we may soon expect to have Ice ships touching at Colombo, and hope our supplies may be forwarded through that port, rather than thro' Madras, ere long

In haste
Very Obediently Yours
E. Minor
Secy Am. C. Mis.

Colombo

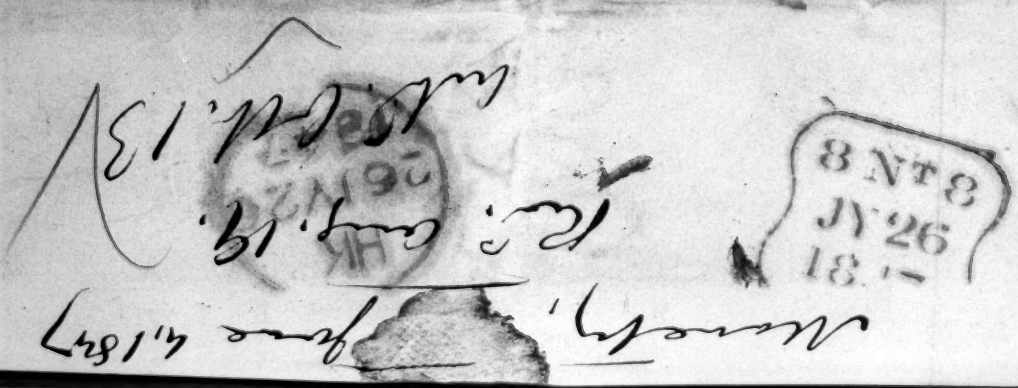
Overland per Galle Steamer via Southampton.

1.03 7.00 2/

Rev R Anderson D D

Missionary House
Boston Mass.
U S. A

Care of
Mr J. Symon
2 Turnwheel Lane
Cannon Street
London




Madras, June 4, 1847

Jaffna, August 1847

To the Rev R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.

Rev and Dear Sir,

The object of this Communication is to offer some remarks on the subject of a Native Ministry, having special reference to 19 th and onward, of your "General Inquiries", and also to your Letter of June 15, 1846, in which you prominently present the subject as one of great practical importance, and consequently claiming special attention from us, in our system of Mission labours.

On entering into the spirit of your inquiries and remarks, we cannot, we are happy to say, readily admit what the general strain of your Letter seems to imply, viz: that we, as a Mission, fall a whit behind the Prudential Committee, either in our convictions of the paramount importance of a Native Ministry, or in our willingness to run many & great risks for the purpose of accomplishing the great and important object contemplated.

A similar remark may be made regarding our views and convictions on another kindred subject, on which you have, in several of your Communications of late years, and with good reason dilated: ie: the importance of aiming directly at the immediate conversion of individuals by the public and private preaching of the Gospel of Christ.

The immediate conversion of the Heathen through the divinely appointed instrumentality of the preached word, and the training of our Converts for Christian teachers, preachers, and pastors of Native Churches are the two favorite objects we have kept steadily before us, from the Commencement of our Mission labours to the present time. If we have missed our way, in regard to either or both of these objects, no persons can possibly be so much interested in our being set right, as we are ourselves. We are therefore ever thankful for any suggestions or inquiries from any quarter, that may aid us, either in discovering our mistakes or in assuring ourselves of the propriety of the course

we have hitherto pursued. Hence we are most desirous and anxious, deliberately to survey from time to time our whole Mission field, - and especially to review the ground over which we have passed, that we may obtain, for the present and for the future, that wisdom which is profitable to direct.

In reference to the leading topic of this Communication, it may be mutually profitable both to the Prudential Committee and to the Mission, to give, by an induction of particulars, a brief historical sketch of the Native Ministry, so far as we have hitherto had to do with it in our official capacity, as Missionaries. Such a sketch may aid us - (1) in our conclusions as to what should be done for the further extension of the Native Ministry; (2) in our conceptions of the present state and necessities of the Native Church - and (3) in the way of inference, the brief sketch now to be given, may aid in determining what relation the Missionary does, and should sustain both to the Native Ministry, to the Native Church, and to the Heathen at large.

In the proposed brief sketch, we will allow each of the Native Preachers, with whom we have had to do, to pass successively in review before us; while we touch upon those points in his case, which may aid us in the general inquiry.

First and foremost in the sketch, we should introduce to your notice the Rev Christian David, a disciple of the apostolic Swartz. He preceded in point of time, by many years, all the Native Preachers, Missionaries, and Chaplains now in the Province. He was put in charge, by authority from Government of thirty-two Parishes in the Province of Jaffna, each of which he was directed to visit for missionary and Ecclesiastical purposes, once or twice annually. This course, he pursued, till partially relieved by the arrival of Missionaries from Europe and America. In the year 1825 or 1826, he received Episcopal Ordination from Bishop Heber, and was subsequently appointed a Colonial Chaplain by the Ceylon Government on a salary of £200 sterling; and stationed at Jaffna pattam. After labouring many years as Chaplain in his appointed field of labour, he was allowed, by reason of manifold infirmities, to retire from office and from service, and to

receive a pension equal to what had been his full salary £200 per annum, which pension he now continues to enjoy. You will therefore perceive that in several important respects Mr D. may be regarded as at the head of the Native Ministry in Jaffna. He has the pre-eminence in point of time, standing, and stipend.

We made our first acquaintance with Mr D. on our arrival at Colombo in March 1816, and were greatly delighted with his piety, his scriptural knowledge, general intelligence and warm heartedness. To him are we indebted for the services of Mr Franciscus Malayapa, our first Native assistant, whom we engaged at Colombo. He was at that time Mr David's pupil and intended son-in-law. Mr David and family have to some extent, adopted the European dress and style of living; and on our arrival at Jaffna, we received three of his daughters as inmates into our families for education - the eldest of whom was subsequently married to Franciscus Malayapa. For 6 or 8 years and until he was ordained by the Bishop, Mr D. was a frequent visitor at our stations and the standing Preacher among us on special occasions. But to be brief in our narrative, on a review of thirty years, nothing could be more withering to our hopes than the thought, that, he, who, as we before observed, is in some sort at the head of the Native Ministry in the Province, may possibly be the prototype of a race of Native Preachers!

Previously to the arrival of the Missionaries now in the Province, Mr David was in charge of a Native Boarding School, supported by Gov^t. This School continued, though in an inefficient state, several years after our arrival. On its final suspension by the Government most of the Pupils who then belonged to it, and some others who had been previously members of it, attached themselves either as teachers or pupils to the different Mission Schools which were then open to them in this Province. Individuals who were once connected with this Government School have subsequently been educated and brought forward as Native Preachers by the American, Wesleyan, and Church Missions.

It is our object in the sequel, to confine our remarks to the Preachers brought forward and licensed by the American Mission. The whole number of whom is Eight. These may be conveniently noticed in three

classes - (1) Franciscus Malayapa, Nicholas Permander, & Gabriel Tissera (2) Nathaniel Niles and Joshua (or Charles A. Goodrich. (3) Henry Martyn, Seth Payson, and Francis Asbury.

1. Malayapa was a Protestant Christian by birth and the son of a Government "Proponent" or Native Preacher. He was one of a Class of 8 or 10 of the more advanced pupils belonging to a Government School at Colombo, who were placed under the tuition of one of our number for instruction in theological studies, during our six month's residence at that place. He accompanied us to Jaffna, and served for many years the Brethren Warren and Poor, in the capacity of a Tamil teacher and interpreter, at Tillipally. He had no scientific education, either in English or Tamil. His acquirements consisted mainly in an ability to read and write his own language, and a facility in interpreting English into Tamil and vice versa, on common subjects. He was decidedly superior to either of his two associates, in good common sense, power of address, as a Preacher, and in general consistency and maturity of character, and was universally respected by all who knew him. These valuable qualifications for usefulness among his countrymen, suggested the expediency, at an early period in the Mission, even before the arrival of the "Indus" Company, of stationing him in the parish of Mallagam as a Catechist and Superintendant of Schools. But it became evident, in the course of a year, that he could be more useful in immediate connexion with a Missionary, than by laboring in a separate sphere. We were induced to part with his services in favour of the Church Mission at Nellore, on the ground of his European mode of dress and style of living, which required a threefold greater amount of salary, than we paid to his equals in office and standing, who lived in native style.

Subsequently Malayapa was employed by the Government and placed over a small Congregation of Native Christians at Chilaw. On a journey from Jaffna to Colombo in Sept. 1840

to meet our beloved Brother Knight, Mr Poor spent a part of a day & night in Malayapa's family. The interview was of great interest to both parties. The last topic of conversation in that interview and on which he expressed his views with much warmth of feeling, is worthy of notice in this connexion. He gave it as his decided opinion, after all the experience he had had, while serving in different Missions, that he had a much fairer chance of usefulness among his countrymen, while labouring in immediate connection with a European Missionary, than by acting independently whether as a Missionary or a stated Pastor. In accordance with these views, he left the Government service, and is now employed as a Native Preacher in connexion with the Baptist Mission at Colombo. When we consented to part with Malayapa, we thought it would be easy to bring forward Native assistants of a superior grade, but we have scarcely seen his equal since in the important particulars before mentioned.

Gabriel Tissera, born and educated a Roman Catholic, and who, soon after our arrival at Colombo, recommended himself to our notice by his ardent thirst for knowledge, surpassed all his fellows, by his comparatively extensive and critical knowledge of the English language and general acquaintance with books. He also excelled in the knowledge of Nannool (the Grammar of the poetic dialect) and in the study of some of the most approved metaphysical writings of the Hindus. In these acquisitions, he was to a great extent, self-taught, having never enjoyed the privileges of a scientific, nor indeed of any systematic course of instruction from others. He was inclined to "seek and intermeddle with all knowledge". Hence not being satisfied with Tamil, English, and Sanscrit, he, at different periods, dipt into Latin, Greek, and Hebrew. He accompanied the Brethren Richards and Meigs from Colombo (his native place) to Jaffna and served them for many years as a Tamil teacher & interpreter.

His early attachment to the Roman Catholic faith, seemed never to present any barrier to his investigations of Christian truth, nor to his

yielding to the convictions of his own mind. He was one of the first, and perhaps the most marked, cases of conversion which we have had the pleasure of witnessing in our whole course of labour. His convictions of sin were pungent; and a radical change of moral and religious character was evinced by a continued and consistent course of evangelical effort, for several years, with child-like simplicity, for the salvation of those around him. To our joy and encouragement he "did run well", and we rejoiced in hope that he was but a fair specimen of a race of Hindu converts, whom we should be permitted to welcome into the fold of Christ. But, alas, we have been pained to find that in his simplicity of mind, thirst for knowledge for its own sake and fervency of his first love, Gabiel was rather an exception, and a phenomenon, among his countrymen, than a fair specimen of them. But even in regard to him, our hopes were but partially realized. In 1824, when on a visit to Colombo, his former priest and Catholic friends made special efforts, and with disastrous success, to make his "mind evil affected against Protestants", from the effects of which he never fully recovered.

His widowed mother, who removed from Colombo to Jaffna, that she might live with her son, and who joined our Church on a profession of Protestant faith, exerted a baneful influence over him, by inducing him to marry an uninstructed Roman Catholic woman, in preference to an educated and pious female at Ordoville. This was a most disastrous event in Gabiel's history. He returned to us from the marriage feast, after an absence of a few days or weeks, in a state of mental derangement, which continued many months! During this period, he was a great sufferer, being kept much of the time in a state of close confinement. After his restoration, he resumed his labours as a teacher in the Seminary, but never fully recovered from the shock. His wife demeaned herself externally as a Protestant, for her husband's sake, but it became more and more evident that he was brought

under bondage, through her influence. As there were two Missionaries at Batticotta, Gabriel's services as a Preacher, were but little needed. Several of the last years of his life, he was associated with Rev J. Knight and others in the preparation of two Dictionaries. During this period, he resided with his Roman Catholic relatives in Jaffna, where he ended his days in a sudden and unsatisfactory manner. As a Preacher, he was greatly deficient in ability to interest or persuade an audience, although his sermons evinced some power of thought and acquaintance with the subject in hand. In his farewell sermon at Batticotta, on his removal to Jaffna, he expounded a part of Paul's address at Miletus, to the elders from Ephesus. His remarks however in relation to himself were more descriptive of what he did the first three years from the time of his hopeful conversion while he was little in his own eyes, and before he became technically a Native Preacher, than at any later period. On a review however of the whole case, we have reason to rejoice and to be encouraged, that we have been instrumental in bringing forward such a character as Gabriel Tissera. He was a bright ornament to the Church of Christ, to the Mission, and to his country. His name is held in high estimation even among the Heathen, and often when it is pronounced, some bye-stander will add, with admiration and astonishment "That was a man who never told a lie".

Nicholas Permander was born of a Heathen father and Roman Catholic mother. Though baptized in infancy, he was brought up in heathenism, and was in early life, a reader of songs in an idol temple. Subsequently he was received into the Government Boarding School under the Rev Christian David's supervision, where he spent several years in the study of the English language. He was employed soon after the commencement of our Mission as an English teacher and general assistant at Tillipally, and was admitted to the Church on a public profession of his faith in Christ in 1818. He was publicly licensed as a Preacher of the Gospel, together with Franciscus Malayapa and Gabriel Tissera, November 6, 1821. From that time and onward, he exercised his gifts as a Preacher, in

turn, at the Station, at the Government Court House at Mallagam, and at the School Bungalows in the villages in connection with the Tillipally station.

In his preaching he did not rise above an ordinary address or exhortation, founded on a portion of Scripture. This indeed was as much as could have been expected of him, as he had not the advantages of a regular course of study, either in science or theology, either in Tamil or English.

For several years Nicholas was in connection with Mr Winslow at Oodooville. While there, he conducted himself in a manner to secure the confidence of the Mission, until, contrary to his professed convictions of duty, in view of the word of God, he formed an agreement of marriage with an uneducated heathen woman. This, in the judgement of the Mission, disqualified him, under the circumstances of the case, for Mission service; and he was consequently dismissed and his license as a Preacher withdrawn.

The circumstances of Gabriel's marrying an uninstructed bigotted Roman Catholic, and Nicholas, a Heathen woman, were disastrous events in our Mission. It was a sore-thrust which at the time, we knew not how to bear, at the rising Female Boarding School at Oodooville where there were educated Christian females of an age to be espoused and in every important respect "meet" for companions for Native Preachers; but who, in the estimation of the heathen, had lost caste, and disqualified themselves for reputable marriages, by means of their Christian education! The course pursued by each of these young men, after taking frequent counsel with each other on the subject, may be regarded as a fair expression of their views, as to the importance, or rather non-importance of female education and female piety; and this too, after acting as our mouth to the people, in the advocacy of this subject, in connection with our female Schools. After being dismissed from the Mission, Nicholas found employment for a time as a private English School Teacher and subsequently in the service of Government. But though suspended from the Church, he continued to

maintain a Christian character. During the last year or two of his life, he was again employed by the Mission, but not as a Preacher of the Gospel. Gabriel and Nicholas stood high in the estimation of the people, as sincere Christians and men of integrity, but on a review of their whole course, it is to be regretted, that they were licensed Preachers; they might have rendered substantially the same assistance to the Mission, as Catechist, while their example, on the subject of marriage would have been far less injurious to their juniors in Mission service.

Niles and Goodrich were licensed in 1831. Both of these men were educated at Batticotta, and enjoyed the advantages of a course of theological instruction. Their natural and acquired abilities, and their tact as Preachers were above mediocrity. Niles, who is one of the first two Converts, received into the Church April 1821, as the fruits of our preaching has been distinguished among his fellows for consistency of character, efficiency in business, constancy in preaching, and perseverance in theological studies. He happily escaped the snare into which Gabriel and Nicholas fell, in regard to marriage, by the good policy of his father-in-law, a near relative, who, at an early period, hazarded the consequences, before Niles had any knowledge of the matter, of placing his little daughter in the Mission Boarding School for education, in the full hope of what afterward came to pass. She has proved herself to be a help meet for him, and worthy of the station she now fills. Niles has seven Children, four sons and three daughters, of whom two sons of very fair promise, are members of the Batticotta Seminary, and one daughter is in the Boarding School at Oodooville. In family government, Niles is a pattern to the Native Church and an ornament to the Mission. We have not been able, however, to induce him to leave the Mission premises and to take charge of a Native Station, though urgent proposals have been made to him on the subject. He is evidently afraid to trust his person, property,

or children, among his own countrymen, lest some evil should befal him. He has not given us full satisfaction in regard to his views and practices on the subject of Caste, nor in the example he sets on the important subject of Christian benevolence. He was brought under discipline by the Mission for his defectiveness in these and other points, and for a year or more, was suspended from the office of a Preacher. The Mission would not now think it expedient or safe to clothe him with the power and influence of ordination. Niles is generally regarded by the people as a true Christian, and also as a worldly-wise man, in making the most of his situation for bettering his condition; and this also is the view which the Mission take of him. On the whole, his case is an encouraging one, and we are well satisfied, that he should continue as a Native Preacher at the important post which he has long held.

Charles A. Goodrich was Niles's Class mate, and a member of the first Class, who finished a regular course of study at the Batticotta Seminary. He entered the Seminary from the Government Boarding School before mentioned, under the care of Mr David. In point of scholarship, natural amiability and good manners, he was among the first in his class. He held the same standing as a theological Student and as a public speaker, and Preacher of the Gospel. He thought to take the same course in regard to marriage, which had been so successfully taken by Niles, but it proved a failure. The individual whom he married, though under instruction for several years at Oodooville, was but an apology for a Christian wife. It was evident that Goodrich set a higher value upon dowry and caste, than upon education and female piety. The course he took in this matter lowered him in our estimation, and in a measure, disqualified him from becoming an example to the flock of Christ.

He was for several years under Mr Winslow's supervision at Oodooville, and subsequently at Chavagachery, his native place, in connexion with Dr Scudder. He continued there

in Mission service, till he was brought under discipline and suspended from office as a Preacher, March 15, 1841. After being separated from the Mission service, he was employed as a Mission assistant at Madras, but did not give entire satisfaction; and we have reason to regret, that we ever licensed him as a Preacher of the Gospel.

Henry Martyn, Seth Payson, and Francis Asbury form the third and last class of Native Preachers, brought forward by the Mission. Martyn and Payson were licensed on the 26th of March 1838, and Asbury at Madura in 1837.

Martyn was an orphan, and by birth and early education a Roman Catholic of the fisher Caste. From the time of his admission to the Preparatory Boarding School, when very young, to the time of his resignation of Mission service, he excelled all others whom we had educated in the variety and extent of his literary attainments, mechanical skill, and popularity as a Teacher. He did not however excel as a Preacher. His numerous occupations in other departments of labour, as a Tutor in the Seminary and the want of an appropriate sphere for preaching was sufficient to prevent him from excelling as a Preacher of the Gospel. He was of an amiable disposition, ever ready to render assistance to those around him, and consequently beloved and respected by all.

[We now come to the dark days of the Native Ministry as connected with our Mission. In the course of my last years residence at Batticotta, before my removal to Madura, I felt it to be my painful duty to draw up an indictment, to be presented to the Ecclesiastical Consociation of the Mission, against Niles, Native Preacher, in consequence of a reprehensible developement of his views and feelings on the subject of Caste, manifested in various ways, but palpably and culpably exemplified in his treatment of Henry Martyn, as his associate in Mission labours, as a teacher in the Seminary and as a brother in the Native Ministry. Martyn was Niles' superior as a

Scholar and as a teacher, and in influence in whatever related to the literary character of the Seminary. Niles was Martyn's superior in weight of character, tact, and efficiency in government, and in whatever related to the moral and religious interests of the Institution.

By these two individuals emphatically were my hands held up for many years, while the affairs of the Seminary were almost exclusively under my supervision. On a review of the past, it is not easy to conceive how I could have proceeded satisfactorily, without such assistants in the two very different departments of labour assigned to them, and I hardly know to which of the two I was on the whole more firmly attached or more fully indebted.

On reading my indictment to Niles, at a private interview with him in my study, he burst into tears and exclaimed in grief and anger: "In this you only wish to shew your dexterity as a Cook, who takes off a cock's head at a stroke". I then repeated to him at length the circumstances of the case, shewing that I was led to adopt this measure from a conviction of duty to the best interests of the rising church, the Native Christian Ministry, and to himself as a favourite pupil and beloved son, whom I had begotten in the Gospel of Christ. As the occurrences to which I have allude were the first sprontings of that root of bitterness by which the Mission and the Native Preachers were for several years most sorely troubled, it may be in place to make some digression from our intended narrative and to offer a few remarks on the subject of Caste, as illustrated by the case now under consideration.

For some years, Caste, in our Mission, had been nicknamed the Indian hydra, or Arthesadan, which has a thousand heads and is the reputed upholder of the world. Some

hundreds of these heads have been amputated in the course of our Mission labours, by those weapons, we trust, which are not carnal, but mighty through God. The vitality of this monster Caste is embodied and deeply imbedded in the peculiarly Indian inner "old man with his deeds", and with which we cannot deal directly, but only through the medium of external phenomena. In the case of these two favourite and beloved young men, the time had evidently come for the amputation of another head. We entered therefore fearlessly upon the task, well knowing however, that in such a process we were ever in danger of being bitten and repulsed. Whether it were want of skill on our part, or whether the head at which the blow was aimed, were more stout than its fellows, which we had previously severed, or both combined, it is not easy nor is it necessary to determine. It is true, that grievous wounds were inflicted on both sides, and that the head is nothing more than wounded, though there is hope that its wounds will prove to be fatal.

Caste in regard to these two men had been in a sense "broken" many years previously, when, as fellow-students, in a Charity Boarding School they took their meals and sat together on the same mat. Caste was "twice dead" in them, when they sat down together at the Lord's table, and drank in public from the same cup. It was "plucked up by the roots" or rather the hydra's vitals were extracted as we thought, when they vowed as Native Preachers, to declare the whole counsel of God and not to conceal the important truth they had learnt from boyhood in our Schools that "God hath made of one blood all the nations of the earth" &c. But the almost incredible developement of Caste referred to in the Indictment, was, that, notwithstanding all that had passed, Niles could not be prevailed upon practically to concede the point that it was proper or expedient for him or his wife

to share the hospitalities of Martyn's house, so as to take a meal with him, either at a marriage ceremony or an ordinary occasion of social intercourse. Martyn and wife might partake of the bounties of Niles' table or mat; but Niles' views of himself as a Vellaly would not allow him to partake of the bounties of Martyn's table. A full history of events for seven years to which this developement almost necessity gave rise would fill a volume. But such a history is not essential to our present purpose.

We should not however fail to state in this connexion, that while it was a clear case of duty, that Niles ought to be disciplined for maintaining such views and practices, Martyn afforded an illustration of what has been seen to satisfy since, more especially on the continent, that the proud spirit of the low caste rising is a far worse spirit than that of the high Caste descending, and that this is one of the greatest practical difficulties to be encountered in attacking this hydra.

The low caste are usually more severe upon the castes beneath them in proportion as they gain upon the higher castes, than the highest Caste are upon those immediately below them. i.e. Niles could probably more easily admit Martyn to the embraces of love and friendship, than Martyn could admit those who are as many grades below him in point of Caste. In the case alluded to, there was such a manifestation of feeling on Martyn's part as necessarily modified the displeasure felt towards Niles, and generated many vexed questions of a practical & important nature.

Martyn whose case is more especially under consideration, (after this long digression) continued his services as a Tutor in the Seminary and conducted himself to the general acceptance of the Mission. He was subjected to a sore trial which ultimately led

to his resignation of his Mission service, and subsequently to our withdrawing from him his licence as a Preacher of the Gospel. On leaving us, he entered the service of the Wesleyan Mission, where he continued a short time, and then sought a situation under Government where he is now employed as a Government Store-keeper on a salary £7. per month. He has since married a Roman Catholic woman, and is now one of a Committee, formed for the purpose of aiding in the establishment of a Roman Catholic institution that is designed, it is said, to eclipse the Protestant literary institutions of the Province.

Seth Payson was Martyn's class-mate. He held a respectable standing during his scientific course, and is perhaps rather above mediocrity in his natural talents and acquirements. On leaving the Seminary he was employed as an assistant to Mr Spaulding in Mission labours, where he made commendable progress in studies preparatory to future usefulness.

Payson is a judious and wise man in many things, but naturally heavy moulded and inactive when left to the impulses of his own mind, though capable of discussing a subject and presenting it with a good degree of propriety and correctness. We do not place a very high estimate upon his preaching. Indeed, he seldom preaches, unless there be a vacancy or an urgency at some of the stations. He is now stationed at Manepy where beside occasional preaching, he performs the duties of an ordinary Catechist. Were he only an ordinary Catechist, he would receive a smaller stipend, be more easily directed in his Mission labours, and would probably be a more useful & efficient assistant.

Francis Asbury, after being supported many years in the Boarding School and Seminary, was dismissed, as unworthy, in point of talents and acquirement, of further gratuitous support. On finding himself a fatherless boy, and worse than motherless, cast upon his own resources, he, for a while, bewailed his hard lot, and then made the circuit of

Mission Stations in the Province in search of employment, but did not succeed. He returned to Batticotta, and being allowed to remain till he could find employment, soon recommended himself to notice, by his skill in drawing maps, copying, binding books, and other handy-craft work, but more especially by his diligence and progress in the study of the Bible. In a theological class subsequently formed and taught by Mr Winslow, Asbury stood among the first in point of research & zeal in theological studies. Having redeemed his character as a Student, he accepted the invitation of a pious Christian Civilian from the continent to accompany him on his return, and to act the part of a Tract-distributor and reader under his direction. This he did to some good purpose and manifested more of a spirit of enterprise, than we had seen in any of our Students previously.

He returned in season to accompany, as an interpreter and assistant, Messrs Spaulding, Hoisington, and Todd, on their journey to the Continent to establish the Mission of the Board at Madura. Asbury continued in the service of that Mission from its commencement in 1834 till March 1847 - a period of nearly thirteen years.

He was licensed to preach by the Madura Mission in 1837, and after preaching more constantly than any one of our Jaffna preachers for the space of ten years, he was suspended from the Church, and dismissed from the Mission service, and has just now returned to Jaffna with his family - a wife and two children. From the time of his being licensed, he was associated with Mr Dwight as an interpreter and preacher with whom he continued, till the day of Mr D's decease. He acted an important part in that Mission and was held in high esteem both by the Missionaries and Natives. On the cause of his being dismissed and sent home in disgrace, we are at present incompetent to speak.

Such is the history in brief, of the eight individuals whom we have inducted in to office as licensed Preachers of the Gospel.

Of the first three, Malayapa is the only one who has not (to our knowledge) brought dishonour upon the sacred office. But it should be stated, that he was not subjected to those trials and temptations, by which his two associates were overcome; nor was he long within the reach of our observation after he was licensed. And we are happy to say, that notwithstanding the practical errors into which Gabiel and Nicholas fell, we indulge the hope, on a review of their lives, that they were the true disciples of Christ and are now at rest with Him. It is yet to be seen how Malayapa will end his course.

Of the second class, Niles is the only one over whom we have continued reason to rejoice, as walking worthy, in some good degree, of his high vocation. Of Goodrich's piety we have but faint hopes, though he still continues a member of the Church, but not in Mission service.

Of the three last mentioned, Payson is the only one that continues to hold his License, and were he now a Catechist, no one in the Mission would, with their present knowledge of his character vote to license him. Of Martyn's piety also, we have but faint hopes; and Asbury is at present under a cloud. No addition has been made to the Native Ministry for the last ten years.

After the lapse of more than thirty years from the commencement of the Mission, Niles is the only Native Preacher now in the service of the Mission, who affords us reasonable satisfaction, and whom we would wish to continue in office. But upon him, as was before mentioned, few or none in the Mission would be willing to lay their hands for the purpose of fully initiating him into the Gospel Ministry.

On looking at the state of the Native Ministry in connection with the Wesleyan and Church Missions in this Province, or in connection with the Madras, Tanjore, and Trichinapoly Missions on the Continent, we find little or nothing more satisfactory than what has now been given, in detail, in connection with our own Mission.

In view of the foregoing statement of facts, we confidently anticipate that the Prudential Committee will fully coincide with us in the conclusion, that it is an exceedingly difficult, and from the nature of the case, must be a very slow process to bring forward such a Native Ministry, from the Hindu race, as shall present any tolerable approximation to the Scripture model. In this conclusion, they would be not a little strengthened, were we to give a faithful sketch of eight other individuals, such as Warren 1st and Warren 2d; Richards and Hallock; to whom our attention was long directed, with raised expectations, as fit persons to be brought forward as the immediate successors of the eight Native Preachers, whom as a body and as individuals we have already introduced to your notice. Most of this second class, whom we long nurtured and instructed as Candidates for the sacred office are now engaged in the service of Government and are at a great remove not only from Mission employment but from the Native Church. If anything further be needed to settle us in the conclusion before drawn, we might appropriately refer to the disbanding of the last select theological class, containing youth of rare promise, many of whom were sons of Christian ~~fathers~~ parents, educated in our Seminaries at Batticotta and Oodooville.

Resting in the foregoing conclusion, we will now hazard a position, for which you may not be fully prepared, but which we wish to render familiar to your minds for the purpose of gaining some further insight into the nature and present state of our Mission field, and, consequently, for becoming more fully identified with us in Mission labours and Mission trials.

The position hazarded is this: that in the present state of our affairs, neither Native Preachers nor Native Pastors are, to a very great extent, required.

Why do we need Native Preachers? The Missionaries are the ap-

propriate preachers for all the congregations, properly so called, which we ~~were~~ are able to command; they are the only suitably qualified Preachers, in the present state of our affairs, even though they preach by interpretation; and even though some Native Preachers are better preachers than some Missionaries.

One grand difficulty in the way of bringing forward our Native Preachers is - that we have no appropriate stated congregations for them to preach to; and one grand difficulty in bringing forward Native Pastors is that we have no flocks for them to tend and feed. The stated congregations that there may be, and the flocks that there may be, are the appropriate charges of the Missionaries of the Board.

We beg that the foregoing paragraph may be read again, and the sequel carefully examined in reference to its correctness, or otherwise, - for it is our object to present such a statement of facts, as will aid the Committee in forming their own conclusions. It is evident, that if no congregations can be obtained, there is no demand for preachers, techinically so called. Now it is a fact, that after the lapse of thirty years, we have but one congregation on the Sabbath at each of our stations. This congregation is composed of the Missionary's family, household, (including domestics and their families) Native assistants and their families, English School teachers and their pupils, Tamil School masters and their scholars of both sexes, Church members (nearly all of whom are included in the above mentioned classes) and a very few occasional and voluntary attendants. These form a congregation of from two to six hundred hearers; - a congregation worthy indeed of the best services of an accomplished Preacher. But this service eminently devolves on the Missionary, and on the best Missionary Preacher at the Station. Thus, it is, in a peculiar sense, the Missionary's and not the Native Preacher's congregation. This will more clearly appear by a nearer inspection of the character of the individuals of whom this one congregation is composed. The number of voluntary attendants forms so

small a fraction, that they may almost be left out of the account.

Subtracting then a very small fraction for the voluntary attendants we see that the only stated Congregation we have is a congregation of beneficiaries and dependants. And moreover, were there no Missionary's family and domestics, no Native assistants, and Mission Schools, there would be no stated congregation to preach to, and no preacher needed even at the Station

There is another substantial reason why the Missionary should do the preaching to as great an extent as possible, even though there may be able Native Preachers at hand, viz: it is far more acceptable to the Natives. From the lips of a Missionary the truth is heard as an original announcement, but from a Native Preacher, it is regarded as the imitation of a hireling.

But it may be said, that Native Preachers are needed for the Villages Let us then go to the Villages, and see how it fares with them there in that capacity.

If the Native Preachers go to the village Bungalows on the Sabbath forenoon we then lose the best part of the congregation at the Mission station viz: Native Preachers, School Masters, and the Schools.

When we give notice, that a service will be held, either on Sabbath afternoon or in week time, at a stated hour in a certain Village, the question with the School Master and with the Villagers is: "Will the Missionary come himself or send his Native assistant"? If the latter, he will probably find but few or none at the Bungalow but the School Master and his pupils, and to them the most appropriate exercise is a Catechetical lecture, founded on some portion of the Christian lessons, or on a Chapter from the Gospels. If perchance, he be favoured, with the ~~adults~~ attendance of adults, he

must adapt his course to the company and to circumstances, which will generally be in the way of keeping up a running fire upon those who attack him.

Many a new series of efforts have been commenced for rallying the Villagers to attend meetings to be conducted by Native assistants, - whether Preachers, Catechists, or School Superintendents; but presently the number of attendants is reduced to the number of pupils in the School, together with their teacher, and perhaps a very few of his personal friends. Fifty or sixty children of both sexes form indeed a very nice Congregation, but it is a congregation to be familiarly catechized rather than preached to, and this is what the Missionary himself will do, if he meets with them; i.e. perform the work of a Catechist.

There is then, in the existing state of things, no appropriate field of labour for Native Preachers, in distinction from Catechists, either at the Mission Station, or in the adjacent Villages. We mean such Native Preachers as we have hitherto brought forward.

Let us then look at the Out-stations, such as Atchuvaly and Valvetty; - Moolai and Caradive. There we see appropriate fields of labour for Native Preachers. They are Mission Stations in miniature.

The need however of licensed Preachers at these Out-stations is not so great as might at first appear. These places are within the reach of the Missionary for the purposes of occasional preaching and official pastoral duty. If we the Missionaries cannot succeed in inducing the people, unconnected with us, to attend our Churches on the Sabbath, much less, can our Native assistants, of any grade, effect this. Consequently, the Native assistants, in charge, at these out-stations, have no other stated Congregation, than one, composed almost exclusively, of School teachers and School children. But for such a congregation, a clever School superintendent, Catechist, Reader, or Exhorter, who may be also a candidate for the Native Ministry, is fully competent. Moreover, such a person is in some important respects, preferable to a licensed Preacher. He is more easily directed, more docile, and contented, more patient of labour, and lives comfortably on one half of the Salary, which we have thought expedient to pay to licensed Preachers.

Hence, we think it appears from an induction of particulars, with which we are daily conversant, that but few Native licensed Preachers are needed, in the present state of our affairs. And if Native Preachers are not needed, much less are Native Pastors. What need is there of Native Pastors, seeing that there are no flocks for them to feed? At our Out-stations, even at those longest established there is not a single church member, excepting those who are deputed by the Mission, to take charge of the Station, which usually consists of some half dozen Schools.

Nor are Native Pastors much needed at Mission Stations, where Missionaries are in charge. And even if the Missionary should move on to break up new ground; or should he be removed by death, no Native Pastor whom we have yet seen, is competent, either to guide, watch, or feed the flock, which is found at each of our Stations.

We may now appropriately consider the grave question - What relation do we, as Missionaries of the Board, and Messengers of the Churches, sustain to the Native Church, the Native Ministry, and to the Heathen within our reach?

Surely not that of Apostles, in any one characteristic particular. The Apostles were a peculiar order, suited to the times, in which they lived, and to the dispensation under which they acted. They were men who had "seen the Lord Jesus Christ," and received their commission directly from Him. They were clothed with miraculous powers, furnished with gifts of tongues, had literally the whole world before them, but left no apostolic successors. "When he ascended up on high, he gave gifts unto men, and he gave some apostles (who we think, finished their work in the course of the first Century) and some Evangelists, Pastors, and Teachers". These last three epithets we deem most appropriately expressive of the threefold nature of the office, which we, as the Missionaries of the Board, sustain (1) to the Heathen, (2) to the Native Church, and (3) to the Native Ministry.

As Evangelists, we came forth to the Heathen; and by the good hand of our God upon us, have established seven Churches among them. Were we apostles, we might, "having ordained Elders in every Church", and leaving Timothy

and Titus in charge, move on in the name of our God to new conquests. But we have found no "Elders" upon whom we could deliberately lay our hands. We have only the namesakes of Timothy and Titus, and not men possessing the spirit and power of those original and gifted characters. Were we, under existing circumstances to move on as the Apostles did, we should expect to be met by the pointed interrogatory from our Master "With whom did ye leave those few sheep in the wilderness"? Does one reply: They may be left with your Native Preachers and Pastors"? But these Native Preachers and Pastors with their families and subordinates are themselves the sheep which we, as Missionaries and Pastors, have it in solemn charge to feed and to watch; a "little flock" over whom, if we have understood our commission the "Holy Ghost has made us overseers".

That we may present this branch of the subject more graphically and thus aid you in deciding to whom it appertains to take the pastoral charge of our flock, we will introduce them to your notice in the form of a "List of Native Assistants", as extracted from the minutes of our mission records, under date of January 1847.

## List of Native Assistants in 1847

| Tillipally | Batticotta | Oodooville |
|---|---|---|
| John Adams | Azel Backus | Nathaniel Niles |
| Samuel Austin | Erastus Hopkins | Elkenah Carpenter |
| Joseph Champlain | Jonathan Homen | Joel R. Arnold |
| Cyrus Kingsbury | Nathan Parker | Rufus William Bailey |
| Jordan Lodge | William Ropes | Daniel Nichols |
| Jesse Page | John B. Tappan | William Tennent |
| Nathaniel W. Taylor | John Chester | Daniel |
| Moses Welch | Anson G. Phelps | Dwight |
| Willard Hall | William Sumner | Nathaniel |
| Salem Town | Thomas Scott, and Jeremiah Evarts. | Joshua |
| 10 | 11 | 10 |

N.B. Re-evangelists ordained elders — Missionaries Assistants & Re-evangelists. R.A.

| Manepy | Panditerripo | Chavagacherry |
|---|---|---|
| Seth Payson | Ira Gould | Joseph Emerson |
| Samuel Farrar | Alexander Lovell | Bela Kellogg |
| Catheraman | David Stickney | Jonathan M'Gee |
| Tamban | George W. Boardman | John Porter |
| Charles Jenkins | Joseph Clay | Tillaampalaam |
| Isaac Sayres | William Tappan Ladd. | 5 |
| William Sherrard | 6 | |

7 Varany, J. B. Lawrence; Odoopitty, Francis Key & Cotton Mather

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Batticotta Seminary

Daniel L. Carroll
James Gregorie
George Dashiel
Parker H. Hasseltine
Asa Lyman
William Nevins
Wiseborn Volk 7

The total number of Native assistants is 61 11

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The number of sub-ordinate agents, who are Church members, and engaged in Mission service, as School masters, under-teachers, printers, &c may be about the same, forming a total, it may be, of one hundred and twenty. These, generally speaking, have ~~a~~ wives, who are Church members and increase the number to two hundred and forty. A majority of the remaining Church members belong to our Seminaries at Batticotta and Oodooville. Hence it appears that our church, male and female, is an educated body, demanding the most efficient pastoral ~~care~~ aid that can possibly be provided for them. We, as Pastors, deeply feel our deficiencies (strangers and foreigners as we are) to meet the exigencies of the case. Our difficulties in this all important

branch of Mission labours, cannot be adequately conceived of, by persons out of the Mission field. Nor are ordinary Mission fields in which new Converts aspire to an affinity and imitation of the customs and manners of their spiritual teachers to be compared with Missions among the Hindus, who, in common life have almost no sympathies in common with us, and whose boast it is to stand fast in their national customs, even though they may be in spirit of an idolatrous nature. It is therefore only in a comparative point of view, that we can look upon ourselves with complacency as the Pastors of such a flock. In regard to discipline and mental training, points of the greatest difficulty and importance, the Native Pastors are singularly deficient. This difficulty is greatly increased by the circumstance that a Native Pastor, though regularly inducted into office, would find himself associated with equals or superiors whom he could not govern, and who have never learned to govern themselves.

Nothing appears plainer therefore to us than that the pastoral office of the Native Churches justly demands the best energies of the ablest missionaries in the field. 2

It must be equally evident, in view of the foregoing remarks, that we, the Missionaries, must be teachers, as well as Evangelists and Pastors. We are and must continue to be the appropriate teachers of the Heathen, who are now in a state of transition from darkness to light, both to the light of science and Christianity. We are and must continue to be the appropriate teachers of the Native Church, who are very slow to apprehend the essentials of evangelical and vital godliness; and emphatically must we be the teachers of the Native Ministry, so far as they are to be taught by man. Instead of formally adducing proof in support of this last position, viz: that we are ex officio teachers, as were not the Apostles, it may be sufficient to refer you to Mr Hoisington's last Letters from the Seminary, regarding science and literature, as branches of missionary establishments, and as necessary accomplishments, or rather qualifications for the Native Ministry. We may also refer to what is found to be essentially necessary at home, in regard to clerical tuition, in the training of Candidates for the

Christian Ministry; but with this difference however, that there it is easy to carry the candidate forward in proportion to the advance he has already made. Whereas, here, it is the reverse; every thing that pertains to practical and experimental theology being to him entirely an unexplored field.

If we be here reminded, that our being the successors of the Apostles is exclusive of our being Pastors and Teachers, and that consequently we may exonerate ourselves from some of the heavy burdens we are now bearing; we may further reply, that physical obstacles in our case, peremptorily forbid the imitation of apostolic example in the important particular referred to. Instead of the world being our field, we are limited to a small portion of one of the uttermost parts of the earth.

We now come to a branch of our subject to which we invite some special attention, - as it presents, perhaps the greatest of all obstacles to the appropriate training of a Native Ministry. We refer to what we have long regarded with deep and painful anxiety as the peculiar dispensation of God's sovereignty towards this people, for whom he has done so much by his Providence, and by his servants; by his word and by his Spirit. In the statement of this topic, we must bespeak your patience for it is one on which our minds delight to dwell, though with painful interest.

From our first entrance into this Mission field, we have had full and free access to the people, for the purpose of extensively publishing the Gospel, under most favourable circumstances, in almost every variety of form, prescribed in the word of God, or devised by the Church in ancient and modern times. In proof of this, we refer to the Statistics of the Mission for thirty years past. On the review of God's dealings with this Mission, it is a source of exultation and joy to us & substantial ground for confidence in the gracious designs of God, toward this people, that from the beginning, our associates, both men and women

have shown themselves true to their purpose, and have counted it their meat and drink to spend and be spent in Mission service; and that (we trust our motive for mentioning the fact will be duly appreciated) during the whole period of thirty years, there has been no instance of moral discipline among your Missionaries or assistant Missionaries in this field of labour. As one result of these long continued and very diversified labours, the people have become in an important sense educated in Christianity. Believing the Bible to be superior to any and all other books, for training the intellect as well as for reforming the heart, we have from the beginning practically, as well as theoretically, regarded it, as the standard Text Book for popular education throughout every grade of tuition, - from the systematic rehearsal of the Bible stories to infant and alphabet classes, to the systematic study of the Scriptures in Tamil, English, & Greek, by the theological class.

And we may now have access to nearly every heathen dwelling in the land, for the express purpose of teaching the people, and imparting to them that word which is able to make them wise unto salvation. And we have not been left without cheering evidence of the presence and blessing of our Lord and Master, to own & bless our labours.

But what have we as yet witnessed as the result of 30 years' sowing, broad cast, the good seed of the Kingdom in the manner above indicated?

We speak indeed, and that truly, of "Seven revivals in the Ceylon Mission". But is it distinctly understood by the Committee, that the hopefully saving results of those revivals were confined, almost exclusively to our mission premises and to the little spots which we have enclosed from the waste moral wilderness in which we sojourn?

Is it distinctly known to what extent those, who were apparently, and we believe, really wrought upon by the Spirit of God, fell short of saving conversion? Have the Committee distinctly noticed, that the number of apostates, as indicated by the list of the excommunicated from our church, bears an alarming proportion to the whole number

of our communicants? and that almost as a matter of course, ~~that~~ when a church member leaves the mission service, he will practically renounce his profession of Christianity? On this topic we may refer to the lengthened report given of the Native Church in 1843. And when we look abroad upon the mass of Hindu population around us, who are in an important sense christianized, we are met with the old enquiry "What will you give us if we will become Christians"? This question generally has reference to the whole system of charity, by which a knowledge of Christianity has been introduced into the country; but more especially to the monthly stipend which our Native Preachers, Catechists, and other assistants receive.

Kindred to this feeling is another, which is scarcely less hostile to the cause of vital godliness, and to our attempts to bring forward a Native ministry. It is the feeling of multitudes around us, who have been instructed by the mission, that they are as well qualified to act as Catechists and Exhorters, as the comparatively few whom we employ, and we fear that there is too much foundation for such a feeling; and yet, under another aspect, this state of things furnishes just ground for exultation and encouragement.

Many of the members of our Church, even those of whom, we have a hope, that they are "in Christ Jesus" are so imbedded in the houses, and in the affections, & in the entanglement of their connections with heathen relatives and friends, that their own countrymen scarcely believe, either that they are Christians in heart or that they have, in good faith, abandoned the idol gods of their forefathers!

The old notes of the old logician which he used in the controversy respecting Job,* are more frequently rehearsed by the heathen and by nominal Christians, - not in the service of the mission, than the Christian lessons they have learnt in our Schools. The Church members too, to a lamentable extent, distrust each others' sincerity, which forms an unsuperable barrier to Christian fellowship among them.

Hence it ~~appears~~ happens, that we, the missionaries who claim to have a better knowledge of ourselves and of Christian character, imperfectly sanctified

* "Doth Job serve God for nought?"

have much more confidence in the Christian character of our Church members, than they have in each other.* These Church members are our Native Preachers, Catechists, and assistants of every grade, who are from the nature of the case, the only candidates to be trained for the Native Ministry. The plastic nature of the Hindu mind, cannot be conceived of out of India. Occurrences which once filled us with hope and inflamed our zeal, now pass unnoticed as ordinary or perhaps even as suspicious events.

The Native Church in Jaffna is singularly anomylous in its origin, in its character, and in its present position. It had its origin, in some sense, in man's devise, ie. in the Charity Boarding School Establishments. In its character, it is an educated body, and in a course of training to become kings and priests in the land. And as to its position, it is, at present, one of dependence, to an alarming degree, upon the pecuniary resources of the American Churches. We more and more deeply feel, that we urgently need the gifts and graces of Apostles (and some which they had not) to consummate, in any good degree, as pastors and teachers, what we have been permitted auspiciously to commence as Evangelists, to the Heathen.

Parrallel with this dwarfishness of spiritual growth, on the part of those who have been brought most fully and for the longest period under instruction is the general spiritual barrenness of the country at large. It is among the inscrutables in the Providence of God, and in the economy of grace, that while the Gospel has been so long and so extensively proclaimed by so many of the accredited ambassadors of Christ, there should be no open movement in favour of Christianity, palpably on its own merits, not in a single parish, a single village, a single hamlet or neighbourhood, a tribe, and scarcely in a single family or individual, who is not more or less

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* We have seen a notice in a recent publication of the case of a young Hindu, who, when expected at the near approach of death, to do his part in the last idolatrous ceremonies made on such occasions, suddenly expressed his utter aversion to what they were doing, and exclaimed with earnestness, "Lord, Jesus, have mercy on me, for thou knowest that I have put my trust in thee"; and then expired. This was the first and last open declaration of his faith in Christ; and it suggests the possibility of their being "seven thousand" of this description, - "hidden ones" scattered throughout India. For it is easy to conceive, that the measure of faith, which, in America, would lead to a public profession of Christ before men, must, to human appearance, lie dormant here, or be very dubious in its actings.

immediately, in connection with us, for secular purposes! Such a movement we mean as must necessarily awaken a permanent desire for the privileges of a Gospel Ministry – whether from the Missionary, Native Preacher, or Catechist. Our meaning will be at once understood by saying that the state of things to which we refer is in the way of contrast, to what has been witnessed in the Sandwich Islands, among the Karens in Burmah, and many Islands in the South sea. While we wish to "think soberly" of ourselves and charitably of others, we cannot believe that the great difference referred to, is to be ascribed mainly to the superiority of the Labourers in those fields, either in regard to their "work of faith" or labour of love, or "patience of hope". In this remark we do not confine our thoughts to ourselves, but extend them to our associates throughout the Province, and with a very few exceptions to all Evangelical Laborers throughout the Tamil field. Nor are we ready to concede from such knowledge of the subject as we have obtained, that more has, on the whole, been done in those fields, than in this, to prepare the way for the coming of the Kingdom of God, and for the final triumphs of our Lord on earth.*

Keeping now in mind the general view we have given in this Letter, regarding the mass of the population around us, the educated portions of the community, the Native Church (made up mainly of our Native assistants and their families) and more especially, keeping in mind the brief sketch we have given of the eight Native Preachers, whom we have brought forward let us add the distressing fact, that no desire is expressed, and no application made from any quarter for Christian instruction, in such a sense and to such a degree, as to demand the appropriate ministration of a Preacher or Pastor, whether Native or European. What demand then, we ask, or what scope can there possibly be, for the services of such a Native Ministry, as we might bring forth from the materials now on hand?

Having thus fully set forth the dark part of the picture, and believing that the Committee will deeply sympathize with us, as well as we, with them, in our disappointments and anxieties on this subject, it may be in place to hint at some of those redeeming views which sustain and encourage us in our labours.

1. The dreariness of the night, through which we are now passing, has led us more deeply, and, we trust, more profitably, to ponder in our minds and to lay to heart the Command and Promise of our Lord as the all-sufficient, if not the only foundation on which to rest our missionary enterprise. Hence we are more than reconciled to the service; we would count it our joy and high privilege to continue in it until death; even though our labours may appear as destitute of saving results as the preaching of Noah and Lot, of Elijah and Jeremiah.

* [illegible] R. A.

Being concerned mainly to obey the instructions we have received, we would, with quietness and confidence leave results with Him whose prerogative it is to renew the heart and to give to his Son the heathen for his inheritance. And though "he tarry long" before taking possession of the ceded inheritance in this part of the world, we are resolved to secure (God helping us) at least the blessing of those who "wait for his appearing".

2. In view of all the circumstances of the case, we are convinced that the corps of Native assistants we have introduced to your notice, promise more, in aid of the best interests of the Mission, than though they were so many Native Preachers or Pastors of an ordinary stamp. If we should now give in detail the doings of a day, a week, or a month, of the sixty one, or rather the hundred and twenty two Native assistants in the service of the Mission, you would have a pleasing body of evidence, that under an unpretending name, they are accomplishing each one in his own department, a great amount of labour which bears more or less directly, and we would hope in the best manner possible, upon the great object at which we are all aiming.

Were they licensed Preachers, they would be like officers without their companies or regiments; and less favorably situated, and less efficient for enlisting men and organizing an army, than they now are, in lower departments of labour. The amount of intellect exerted, moral training secured, work accomplished, and prospects of usefulness opened, by our Native Assistants, we believe to be far greater in the present state of our affairs, than could be effected by the same number of Native Preachers, devoted to their appropriate spheres of labour. Nor is this a thing to be marvelled at, for we know of no instance in all Church History in which Elders were ordained, either by Apostles or Evangelists, anterior to the formation of Native Churches, composed of common people who felt their need of the services of a Preacher and of the spiritual supervision of a Pastor.

3. Though we are not so ready now, either to license Preachers, or to receive members to our Churches, as we were twelve years ago, these are points on which our minds are continually exercised; and we shall proceed with them both, as vigorously as our past experience and present knowledge will allow. We have at present our attention directed to one or two individuals, as fair candidates for becoming licensed Preachers. But we have not such anticipations in prospect of such an event as we once had; either in respect to their value as missionary assistants or with regard to the efficiency and success of their labours for the conversion of the Heathen.

About one year ago, the expediency of appointing Native Assistant Pastors to be associated with the Missionary in pastoral labours came under the consideration of the Mission. We were unanimous in the opinion, that it is expedient, when suitable persons can be found and attending circumstances obviously favour the adoption of such a measure. In this capacity of associate pastor and preacher, Nathaniel Niles has long been in connection with the missionary at Dodoville. At Tillipally, Moses Welch, was about a year ago, elected a candidate for the office of assistant pastor at that station, and is now engaged in studies and labours preparatory to his formal induction into the office. The services of such an assistant will be in many ways important to the missionary; and the sphere of training thus afforded will be important to the Native Pastor, in proportion to the number of church members at the station who are not in the service of the Mission. Here then is an appropriate opening, and training and employment; for a limited number of Native Preachers and Pastors, We may regard it as a step in advance on a permanent foundation, and may now anticipate the time as at hand, when there will be at least as many Native Preachers and Pastors as there are missionaries in the field. We are strengthened and encouraged in our labours for effecting this object, by knowing that the hearts of the Prudential Committee are set upon its accomplishment. We regard this as a pledge and proof that they will both furnish us with the requisite means, as to men and money, and exercise the requisite patience in prosecuting this high enterprise *

4. In a recent preaching excursion, made by Messrs Spaulding and Poor, thro the two Parishes of Batticotta and Caradive, pleasing evidence was afforded that the people

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* As if to rebuke our unbelief, to strengthen our faith, and to give us "a bean ideal" of what it is our privilege to expect, on this subject, even from the jungles of Hinduism, and literally from the wilds of Ceylon, we have received in the July No. of the "Madras Christian Instructor", for 1847 a short obituary notice of the Rev Samuel Flavel, whose Hindu name was Sangaralingam (too obscene for translation.) This Native Preacher died in April last, while in the service of the London Missionary Society, after exercising the pastoral office to great acceptance, for a period of 20 years. We are not certain, but the "Gospel" which he providentially found under a tree, and which was the means, in the hands of the Spirit, of his conversion, was a Kernel of the earliest seed, we planted in our first arrival in the Mission field.

generally are in a state to be profitably addressed on the subject of the great salvation. They had attentive audiences in eleven Villages, convened in our School-Bungalows, who patiently listened to the preached word, without gainsaying or resistance. By what the Brethren saw and heard, while on this excursion, their minds were deeply impressed with the importance of devoting a considerable portion of their time in labours of this nature "in the regions beyond" them, or, which are not within the limits of their immediate sphere of duty.

5. It is with much pleasure we state, that since this Letter was commenced, we have been authorized by Government officially to register marriages; an act in which the legality of marriage consists. Hitherto the Registry has been in the hands of the principal Headmen of the Parishes who are of course, not only heathens, but the patrons of heathenism. Our people of both sexes have been obliged to appear in person, before these petty officials with such fees, and at such times and places as would satisfy their convenience for making the registry. This has ever been a source of vexation to the missionaries, and of trouble and expence to the parties concerned; but from these annoyances we are now happily delivered. We attach special importance to the official permission now granted us to register marriages from its probable beneficial results to our people. It will aid us in the formation of Christian Congregations in distinction from Christian Churches - an object which has been under consideration by the Mission, and which Mr Poor has been able to effect at Tillipally with prospects of much advantage. The question must at once arise among the Natives "Who are the people of the Missionaries, that now have the privilege of being married by them, instead of going to the Maniagars - by whom a Registry for the Heathen will continue to be held". Doubtless many who have not had sufficient decision to determine where they stand, but have boasted of being neither idolaters nor Christians will now wish to unite with our Christian Congregations. Having a Christian registry, we are in favorable circumstances for offering the privilege of a Christian pastorship, embracing stated instruction, family visitation and burial of the dead. Here then we see another and an effectual door opening for the appropriate labours of Native Preachers and Pastors. By means of this arrangement, we hope to succeed better than heretofore, in excluding the unworthy from Church membership, as well as of bringing the partially enlightened and the halting, more fully under Christian instruction.

6. Individuals brought forward by the Mission and engaged in lucrative situations are

beginning to set an example of liberality which will doubtless be followed by many, as they become acquainted with what it is their privilege to do in aid of establishments, to which they are indebted for their present elevation in society and for their goodly prospects in life. Of those who have thus distinguished themselves, we may mention the names of S. Ambalawaner, Esq, a Native Magistrate at Kaites, Messrs Nathan Perkins, Luther Lawton, Joseph S. Christmas & others who are not in connection with the Mission. This is a movement which we have greatly desired to see, both for the honour of our pupils, and for the sake of the Mission, which draws so heavily upon the resources of the American Churches. The bearings of this topic upon the Native Ministry, ie, the raising of funds for Mission purposes from the Natives themselves, must be as obvious as they are important. But

7. We would beware of making too much of earthly prospects from earthly sources. Our most sanguine hopes and fondest anticipations are from on High.

And in view of what God has done for this people for a generation past, it is most obvious, that should there be but a shaking among the dry bones, any sprinkling from on high, or any gently blowing, or mighty rushing wind of the Spirit - any opening of the windows of heaven for the pouring out of the promised blessing, to which our attention has long been steadfastly directed, in joyful hope, then, the whole body of our Native assistants and many who have left the Mission for want of employment, would instantly be in demand as appropriate Christian teachers and preachers, and pastors of Native Churches. Then too, may we confidently expect, that on every side, men will be called by the Spirit and Providence of God from the plough, the fishing boat, the receipt of customs, and other places, to be summarily trained for the services of the sanctuary, for feeding those who will then be hungering and thirsting for the bread of life. And it is in reference to such a visitation from on High, that we should live and labour and pray. And may the Lord hasten it in his time.

In Behalf of the Mission, D Poor.

Jaffna. Sept 10th 1847.

Rev. Daniel Poor, Jr
Ahmednagar.

Letter, August —, 1847.

Recd. Nov. 20, 1847.

Ans. Dec. 3, 1847

For Pub. Cal. Nov. 30th

Manepy, August 9, 1847

Rev. R. Anderson, D.D.

My Dear Sir,

I am directed to communicate to you the following Extract from the minutes of a meeting of the mission, held at Oodooville on the 4th August 1847.

Extract.

"The Secretary is directed to write to the Prudential Committee and request them to send out a Printer for the Mission as soon as practicable, that Mr Minor may be relieved from his duties in connexion with the Printing Office, and be at liberty to devote his attention to the other general secular duties of the mission".

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To present the argument of the Mission for this request, I must go into a few brief details. I will first bring to your notice specifically the various matters of business that now rest in the hands of the Superintendant of the Printing Office.

I. The superintendence of the Printing Office, including the Bindery. This involves the direction and management of about 80 Native workmen.

II. The management and direction of the Book Depository of the Mission; also the Depository of the Jaffna Religious Tract Society, and the Depository of the Jaffna Auxiliary Bible Soc'y - comprising a large stock of Books and sheets, belonging to the several Depositories.

III. The agency for Mission Stores.

IV. The mail agency for the Mission for Ordinary and Overland Letters and Newspapers, &c.

V. The publication and editorialship of the Morning Star Newspaper.

VI. The Secretaryship of the Mission.

VII. The Superintendence of Building at Batticotta, Oodooville, Manepy, and Passayoor.

The duties of some of these departments are comparatively light and of easy performance, and some of them involve a good deal of labor, care, and responsibility. Together they are more than sufficient to occupy the time and attention of one person; and the interests of some of them must in consequence suffer for want of more thorough supervision. But at present, there appears to be no other one in suitable circumstances to assume any part of these duties. On the contrary there are other engagements of a somewhat similar character, as the

Treasurership of the Mission, and the care of the Seminary Boarding Establishment at Batticotta, which consume a large portion of the time and strength of our Missionaries, who might be more appropriately and usefully employed, if the duties of these departments could be placed in other hands. It appears very undesirable that the time and attention of an ordained Missionary — especially of one who is sufficiently acquainted with the Native language, to make known the Gospel freely to the people in their own tongue, should be engrossed, either with books and accounts, or with the management of such details, as belong to the Boarding Establishment of the Seminary. It is therefore felt, that there is now an imperative demand for the services of an assistant missionary, beside the Superintendent of the Press. The Printing Establishment and the Depository afford ample scope for the best services of a well qualified Superintendent, and it is believed, it would be a wise and important measure, in point of economy to provide the Establishment with one whose whole attention may be given to these important objects. As great advances have been made of late years, in the art of printing, a suitably qualified printer, coming now from the United States to the Mission would be likely to impart an impulse to the Establishment that would tend greatly to its improvement; and having the advantage of the presence of the present incumbent to initiate him into such knowledge of the business as is peculiar to this country, he would enter on his duties under auspices immensely more advantageous than if called to assume them without such help.

On the other hand, the experience of the present Superintendent in regard to the general secular duties of the Mission before indicated, is an important qualification, the full advantage of which the Mission is desirous of securing for the benefit of those particular objects not only, but also that the Missionaries now burdened with the care of them may be relieved and give their time and attention to the more appropriate duties of their ministerial and missionary work.

There are two or three other considerations that have considerable weight in relation to the subject of this request.

One, it is believed, that it is required as a measure of pecuniary economy.

Another, it is hoped, that such an arrangement as is herein proposed would tend to the improvement of Mr Minn's health.

Another, that in case it should be necessary for Mr M. to visit the United States with his family as has been thought probable; without this arrangement, many important interests of the Mission would then be greatly embarrassed, nor is it easy to see in what possible way without it, the Mission could in his absence provide for the proper superintendence of the Office, and the suitable management of the multifarious objects that now require his attention.

It should however be distinctly understood, that this application is not made with any special reference to the contemplated absence of Mr M, but to meet a want that is now distinctly and strongly felt - a want which in the view of the Mission demands the early and earnest attention of the Prudential Committee; while it derives great additional force and importance from the prospect that before many years Mr Minor may find it necessary to leave his post in the Mission for a season. It may also be stated that should there be time and strength for other duties, there would always be good missionary work at hand, to engage the attention of an Assistant Missionary, employed as above designated.

It perhaps need not be suggested to the Committee that a man of good business habits, acquainted with Book-Keeping and versed in the management of the details, would be much more efficient and useful in this sphere of labour, than if he possessed only the more essential and ordinary qualifications for the office of a Superintendent of the Printing Establishment. And I may take the liberty to mention here what doubtless has often been suggested to the minds of the Committee, but which they cannot have felt so strongly as we do - the importance, in selecting Candidates for the Missionary work, of securing some who have had experience in managing secular details, and who are acquainted with systematic Book-Keeping. The want of a greater number of such persons may often be a source of embarrassment and actual pecuniary loss to a Mission -

With regard to the new Printer that is now asked for, as there is no professional Binder here it would be desirable, if circumstances should favour the proceeding - that the Candidate for the Office should make himself acquainted as fully as time would permit with that art, especially with the business of finishing and gilding books - which this Establishment is now not able to do with much neatness.

With great respect - I remain - Dear Sir - Yr very obt Servt,

E S Minor

Secy Am. Bty. Miss.

Augt 9. 1847

Recd Oct. 19

cons. Dec 15

Regt for Butler.

✓ Ber P.L. Cir

Manepy, November, 15, 1847

Rev and Dear Sir,

At a meeting of the Mission held on the 5th ult. "the expediency of continuing the system of giving names to Beneficiaries after the present list shall have been exhausted" was discussed, and I am directed to communicate to you summarily the views of the Mission on the subject.

It may be proper first to make a preliminary remark which will go to meet one of the inquiries presented in your Letter on this subject, viz. The Mission do not think it advisable to recommend any new object to Christian public for specific contribution. They regard the charity which is based on the presentation of such objects, as one derived from inferior motives, upon which the missionary cause cannot safely rely for its proper maintenance, & if it were now a new question as to the expediency of engaging specific contributions for particular objects of missionary labour, they would feel inclined to discourage it. But as the practice of giving names to Beneficiaries has been in use from the earliest period of the mission; as, notwithstanding the trouble and inconvenience it has occasioned, it has been attended with many important advantages both as an additional incentive to the contributions and prayers of God's people and as an awakening memento to the Beneficiaries themselves of the concern that is felt by their Benefactors for their spiritual welfare it is thought to be expedient, under present circumstances to continue the practice. It should however be distinctly made known to the Churches that the number of names that can be given is limited; ~~and~~ of Boys about forty names may be given once in two years; and not more than one third of these will be likely to pass through the upper department of the Seminary. Of Girls, twelve or fifteen may be given annually. Names may be given in chronological order as they are received, and there will probably always be, as there is now, a considerable number unappropriated. It should also be distinctly made known that the

Mission

mission cannot guarantee any further information concerning these Beneficiaries than is comprised in the Form of Annual Returns, we have adopted; which is nearly the same that was recommended to us by the Committee, a copy of which for this year I hope soon to have the pleasure of sending you. Occasional Letters may be sent by the Beneficiaries to their Benefactors, and perhaps also by their instructors, but this cannot be relied on in all cases, and it would be taxing the time of a missionary too heavily to make it his duty to enter into correspondence with the Benefactors of all his Pupils.

Remain

The Rev R Anderson DD
Corresp A B C F M

My dear Sir

Yours very truly
E D Mynor
Secy A C

P.S. Dec. 9. The printed notice of the meeting of the Board sent by you, was received three days ago. Also from Mr Hill, a copy of Invoice for Sheffield. The document respecting the real Estates of the Board which you requested might be sent to you, is about ready for transmission, but wishing to have a copy taken I shall not be able to forward it by this mail.

Latest accounts from Mr Hosington represented his health as improving. Mr and Mrs Pox, and Mrs Whittelsey are arranging for their expected departure for the United States via England. Dr Green has a great flow of patients, seeking the benefit of his medical and surgical skill. The mission held a meeting yesterday for Ecclesiastical purposes. After hearing the Reports of the Churches which presented nothing of a very marked character — discussions were held on various questions relating to the state of the church and of the missionary work among the people. So many interesting and important points came up, that the meeting was adjourned to this day fortnight for the further discussion of them. The impression most deeply felt by all was that our great want is — a breathing from on high. Among the beauties of high churchism

that

we are permitted to witness, we understand that the Bishop of Colombo has intimated to the Church missionaries of this Province that it is not proper for them to attend our monthly missionary Prayer Meeting. How long will good people bear such usurped authority? Ah me! blessed be the congregational system forever; and let all the people say Amen.

E L Mirar

Maneppy, Nov. 15, 1847.

Rec.d March 4, 1848.

ad. June 10

Giving Names to Beneficiaries.

P. C. Johnson & Co

Geo. Long & Bert

M. Treat's return

To be returned till

Johnson Hanna

U S A

Jaffna Decr 20. 1847

Revd Rufus Anderson D.D.

Dear Sir

On the 8th Inst a special meeting of the Mission was called to receive reports from the Stations & to review the state of the churches during the year. You are already aware that one, who assisted at the making out of the last report, is no longer with us. Br Whittelsey rests from his labors. In preaching the Gospel to the heathen & in building up these feeble churches in the faith of Christ, he was doing a good work. But his ministry, which a year ago was only opening & with promise of much good, is now closed forever. Perhaps that which endeared our lamented Brother so acceptable a laborer here, may account for his early removal — Certainly we are admonished not to presume on a continuance in the field because we have a work to do — as, in the light of this Providence, we see, that that as the post of usefulness and while fitted to occupy the summons may come. Mrs Whittelsey has engaged a passage for America. So by the end of the year, or soon after, of the six individuals that arrived with Br Meigs on his return to these shores in 1842, but one will remain. Will not the churches of America lay these things to heart — and when they accompany to the Ship a little band destined for India and kneel down to pray for a parting blessing, let them recal the history of that little company of which Wyman & Whittelsey were a part and

consider how great a sacrifice to accomplish a little the nation of the Service demands. We would here record with gratitude to our Heavenly Father, that throughout the year it has been a time of health — No pestilence has entered our borders & we have been permitted to pursue our work without any material interruption. The amount of Pastoral labor bestowed upon our churches & of instruction imparted to the heathen as opportunity offered, is, perhaps, as great as the average of former years

It appears that to the Church at Batticotta ten persons have been admitted during the year upon profession of their faith in Christ. Five of them were members of the Seminary. One is the father of one of the pupils of the Seminary and has been converted from heathenism in his old age, by the instrumentality of the prayers & faithfulness of his son. One, for a long time employed by the Mission as a teacher, after having heard the Gospel and rejected it, for more than twenty years, was at last brought in the hour of sickness to think upon the instruction which he had received & seems now to be a humble follower of that Saviour he had so long despised. Another is a Roman Catholic fisherman in whose mind the good seed was sown while a boy in our Tamil Free Schools. Another is a returning backslider who had been excommunicated for adultery. At Oodooville within the present year eight have been admitted to the church giving credible evidence of having been born of the Spirit. Their names are Elisa Merrill

Betsey King, Susanna Armstrong, Susanna Houston Frances L Clark Abigail L Davis Elizabeth Fowler and Ann H Noyes. Seven of these belonged to the Female Boarding School. The other was educated in the School but was married to a man in her own village about four years ago & has since that time been teaching a small School of girls. At Tillipally also three individuals, two schoolmasters & Maria Peabody (wife of Moses Welch) have been received into the Church by baptism on a public profession of faith in Christ.

The statistics of the churches at Manepy Battiotta, Panditeriu, Tillipally, Oodooville, Varany, Chavagacherry, & Oodoopitty are as follows

| | |
|---|---|
| Admitted during the year on Prof of Faith | 21 |
| Suspended | 5 |
| Restored | 2 |
| Excommunicated | 5 |
| Deaths | 1 |
| Now in Regular Standing | 325 |
| Baptisms | 36 |
| Married | 16 |

Thus far the Lord has smiled upon the labors of the past year & has not left himself without witness that he is good & gracious, & that in heathen as in Christian lands, his word though down in weakness as regards human instrumentality, yet by the power of his Spirit does yield fruit to the praise of his name. As to the results of our ministry in the community generally, we have to complain "who hath believed our report". The convicting influences of the Spirit tho, occasionally experienced by individuals of our congregations, are still in a great measure withheld. Hence to the multitude our Gospel is foolishness. Our complaint is not

that we are unable to obtain a hearing. Those with whom we daily come in contact, whether in our employment or not, and those whom chance throws in our way, at least out of regard to politeness, will quietly permit us to address them while we urge them to break off their sins by righteousness and to seek the "one thing needful". And, although at our stations, the congregations to which we preach are not generally on the increase, yet, in the villages and out stations, there is almost always a respectable number to hear the word. Says one in his report "Some of the most interesting congregations I have preached to have been collected in the villages. In four villages, which I visit successively, I have generally had an audience of from twenty to fifty adults and the children of the school, and I have noticed in some of the villages an increasing desire to hear". Another "The people in the villages are attentive – even ready to hear and even to acknowledge that it is the truth" – Another – "I have been in the habit of preaching on the Sabbath in the different School Bungalows and in regular order. The gospel has thus been preached to a considerable number of adult heathen. The attendance of this class at the different places of preaching has been good" In one or two instances, several hundred have assembled at the out stations when it has been announced that religious services were to be held. As we have before frequently stated, we believe that light is spreading thro the

Province & that the truth of Christianity and the absurdities of heathenism are every year more & more manifest. While, as a consequence, infidelity is on the increase, while many are becoming shy of us, and that in proportion as the object we have in view is better understood — not a few are secretly with us, and would rejoice to see Christianity become the religion of the land. That a broad foundation for future success has been laid in the dissemination of Gospel truth throughout the Province we have no doubt. In almost every village scores can be found who are able to refute the dogmas of the guides they still most inconsistently follow, and who readily admit that it would be for the interest of the people to exchange heathenism for Christianity at once. Nevertheless, acknowledging the superiority of Christianity, they have no heart to forsake the religion of the multitude, and the multitude, from the sink of pollution where they lie, helpless, in the grasp of Satan, only look away to the purity of the Gospel, to see between it and their own system a broad gulf which they feel they have no power to pass. The burden of our complaint, (and we wish to spread it before the Churches of America and unite them to present it to the Lord) is, that while truth is spreading and the multitude to some extent feel its influence, they still prefer to move on with the huge and

sluggish mass of heathenism — that they see nothing to be desired in Jesus, whom we preach, to induce them to relinquish their abominations that they may receive him — that where the Gospel has been more or less made known for thirty years, with a few encouraging exceptions, there is still going on a hardening process, so that though the purity and excellency of the Gospel is more clearly seen, the people seem as far as ever from a practical acknowledgement of its claims. Remembering that God after exalting a people to heaven by bestowing upon them Gospel favors, reserves to himself the right to thrust them down to hell, if they despise his mercy, we cannot but feel that the present position of this people is one of great peril. At this late day, though we know and rejoice in the truth that the arm of the Lord is not shortened, and that He can whenever He chooses cause the dead in trespasses & sins to hear his voice and live, still it is always with mingled feelings of hope & fear, that we arise to address one of our village audiences. And what are the motives that induce a portion of the community to attend upon the preaching of the Word, when we go into their villages? The place of preaching is the School Bungalow. Some are present because they happen to be near by & sit down to while away an hour. Some attend out of

regard to the School Master, who can plead with his neighbors, in our behalf, that as their children are taught gratuitously by the Missionary, Money, they ought in return to show him respect enough to hear him preach when he comes to their village Some have received favors at the hand of the Missionary and wish to keep up an acquaintance – others expect thus to receive – and a few alas, a very few, wish to be instructed. All these Classes, however, are in some sense hearers of the word and we bring them before the Churches as fit objects of prayer.

The admissions during the year have been mainly from those connected with our educational establishments. It may be accounted for from the fact that, if we except our apprentices & domestics, the teachers & pupils in our Free Schools & Seminaries are the only classes that regularly attend upon the preaching of the word

The number reported in regular standing is less than in former years; as in addition to the visitation of the cholera two years ago, which greatly thinned our ranks, there is a constant drain upon our churches by members leaving their homes in search of employment There is still a considerable demand for educated natives both by the Government & the Missionaries of the Church and Wesleyan Missionary Societies in our neighborhood Some of our young men are employed by the

planters in the interior and southern parts of the Island. While we are glad ~~we are glad~~ to see them getting an honest living, without looking to us for support, we are often called to mourn over our educated youth, who exposed to new and great temptations, away from the privileges they once enjoyed, have fallen into hurtful snares, and, we fear, have made shipwreck of their best interests.

As to the members of our churches we cannot but believe that many by repentance towards God & faith in Jesus Christ have had a good work begun in them, which will be owned in the day of the Lord Jesus. Some, doubtless, as is often the case in Christian lands are self-deceived and have only a name to live, and some, we fear, are hypocrites to make a gain of us. But all are enjoying the means of grace, statedly, & we would not despair of any of them, that they may so profit by what they are receiving as finally to be saved. But viewing the Church in Jaffna as commissioned of the Lord to bear witness for him to the world, and with reference to an aggressive movement upon the heathenism of this Province, there is still cause for the deepest solicitude

1. In the native Church, Faith in Christ, where it exists at all, is but a weak principle — as a power to grapple with, and overcome, the world, it is rarely seen.

But when faith is weak Christian virtue must necessarily languish. Even in Christianized America the "old man" can live in connexion with saving grace. In one born and nurtured among the heathen, this corrupt nature is the strong man armed. When temptations are so strong & faith so weak, it is not surprising that professors are often ensnared & give the enemy occasion to blaspheme. Hence native church members, as exponents of Christianity, are hardly credited by their heathen neighbors, and the testimony of example so important, & in the midst of rank heathenism, is hardly felt.

2 A large majority of the male members of the Church are in native service, & for this service receive their support. Hence, from their connexion with us, they are often looked upon as mere hirelings, even when sincere, though weak, followers of Christ. This connexion greatly lessens the influence which they ought naturally to exert.

3 The position of church members in the community is extremely unfavorable. Their "day is neither light nor dark." They do not yet exist as a distinct class — are still a part of Hindoo Society (a term for that which cannot be described, but a name of fearful import to the Missionary whose experience

enables him to look a little into these "depths of Satan") and such is the structure of the Hindoo community that while Church members are connected with it, the exercise of principle must be greatly cramped. This would be true were Hindoo Converts possessed of all that native energy of character and decision which characterizes the most favored of Christian nations. In the naturally weak, timid, pliant Hindoo, it induces a yielding compliance to what is custom and is most unfavorable in its influence on Christian character.

4 While holding this position between Christianity and heathenism, from the fact that most of our Church members are educated men, whose services are in demand, their means of acquiring worldly possessions are inferior to none in the Province. Their temptations in this direction are peculiar — some, we fear, are already lost, and others are ready to be drowned in this vortex.

We are anxiously waiting for the time when, in distinct, though small, communities, throughout the Province, rooted & grounded in the Faith, our native Church will no longer look to us for temporal aid — when those of them worthy to be employed as Preachers, Catechists, & Schoolmasters, shall be directly responsible to the Community they serve & from whom

they receive their support. We are not without indications that that hour is on the advance This object, as the end of our plans & labours we are bringing before our churches & every year the progress of events is better enabling them to appreciate this feature of true christianity; while some, we confidently hope, are beginning to feel that they must gird themselves to meet the responsibilities devolved upon them by their profession of the religion of Christ. We see them slow of heart to trust the promises of God &, in many of them, an unwillingness to make sacrifices for the honor of Christ. We ought, however, in justice to admit that their position is a most trying one; as the existence of professed followers of Christ, either as individuals, or as families, maintaining a godly walk & conversation, is not tolerated by the heathen, save as it brings to the family & its connexions important pecuniary advantages. However, it is plainly our duty to "speak to the people that they go forward". The God of all Grace in his own good time, we trust, will show his people the way & strengthen them to walk in it.

In behalf of the Mission
Yours very sincerely
Edwd Cope

Rev. of the Ceylon Mission.

Jaffna, Dec. 20, 1847.

Rec.d May 22, 1848.

Ans.d June 10

Manepy, Jaffna, Feby 9, 1848.

Rev. R. Anderson, D.D.

Dear Sir,

I have the pleasure to enclose herewith:
The annual Tabular View of the American Ceylon Mission for 1847;
A View of Printing and Binding done at Manepy within the same period;
Returns of Beneficiaries in Batticotta Seminary;
Returns of Do. in Oodooville Female Boarding School, - with lists of unappropriated names; - also a statement of the accounts of the mission for 1847.

It will be seen by the accounts, that the Expenditure of the mission exceed the Allowance; but as the excess has not been drawn from Mr Hill, it is hoped the account may be allowed. Some of the Expenses which led to this excess were unforeseen and unavoidable. Such were the extraordinary expenses of Tours for health and those for special repairs. When such repairs are in prospect, it is very difficult to estimate correctly the extent to which they may be required, when begun, or the expense that will be incurred for their completion. But when begun, it seems necessary to have them completed in a proper manner, as new & more expensive outlays would be involved by delay.

For "Buildings" too the expenses have proved much larger than was anticipated. Mr Cope's removal to Valvetty made it necessary to extend the accommodations of the Health Bungalow there for the comfortable residence of his family.

The only expenditure under this head that could very well have been avoided is that of the new Native House at Oodooville. This far exceeded the Estimate made for it - but it was built as economically as possible, and is regarded as a most valuable and even necessary addition to the conveniences of the Station and the only thing to be regretted about it is - that it should have been done when in other respects, our expenditures were exceeding our allowance.

The new Dwelling House at Batticotta having once been authorized by the Committee the expenses on that would seem to require no apology as they were not drawn in excess from the funds of the Board. It is hoped we shall be able to complete this Building this year, either by the avails of Stock or from aid derived from Government.

Under the head of "Charges" you will notice the item "Mr. Poor: Expense

of taking Village Census £27. 3. 11". This was an undertaking of Mr Poor's in connection with his missionary Labours at Tillipally - begun without the authority of the mission, but in the circumstances of the case believed by him to be fully justifiable. It is deeply regretted there should be such an appearance of inattention and neglect of the rules of the Committee respecting Expenditures - the more so as the propriety & necessity of those Rules is duly felt and appreciated. We have set out at the beginning of this year with a better knowledge of our circumstances and with a firm determination (extraordinaries and unavoidables excepted) to confine every Branch of our Expenditure within the allotted Limits, and we really hope we shall not soon be called upon again to offer any apologies of this nature.

It is hoped the Estimates for 1849 will be ready to be forwarded by the next mail.

Mr Cope has been nominated to write the annual Letter of the mission for 1849. Mr and Mrs Scudder are happily settled at Chavagacherry. Dr Green has been removed to Manepay, and Mr and Mrs Fletcher are settled at Tillipally.

Mr and Mrs Poor and Mrs Whittelsey leave Jaffna today for Colombo. Their passage for England has been taken on the Severn, Capt. Duncan, to sail on the 20th instant.

Mr Muzzy and Mr and Mrs Rendall from Madura are here visiting the different stations of the mission. Mr Muzzy and Miss Capell were united in marriage on the 1st instant. They all expect to embark on their return to Madura next Tuesday, the 15th instant. I write in haste but

Remain, with much Esteem,

Yours very obdt

P D Muno

Secy Am C

Maneppy. Feb. 9. 1848

Rec^d – April 24

Annual Returns, Expenses, &c.
Marriage of Mr. Murray.

Ans^d. June 10

Manepy, Jaffna, April 8, 1848.

The Reverend R. Anderson, D.D.
Cor. Secy A. B. C. F. M.

My Dear Sir,

Your long reply to the letters of Mr Poor and Mr Spaulding was received on the 28th February. The subject of your letter was brought under the consideration of the Mission at a meeting held March 8th, and Mr Meigs was appointed to frame a Reply. The first draft of his reply was submitted at a subsequent meeting, and he has it now on hand for revision and emendation. It will not be ready for transmission before the next mail.

I have the pleasure to forward by this mail a letter from Sir Emerson Tennent, Colonial Secretary of Ceylon, to the Committee, giving his views of the Mission and its happy influence in ameliorating the condition of native society.

Viewing it as it really is, a spontaneous expression of his views and feelings, derived from brief personal observations at our stations, it is a very timely tribute to the wisdom and efficiency of the system of labours pursued by the Mission, and we hope it may serve not only to encourage the hopes of the Committee and inspire them with greater confidence in the Mission, but also lead them to render us that degree of assistance which is necessary to give the greatest efficiency to our labours.

Some of the statements in Sir Emerson Tennent's Letter would by some be thought exaggerated, but his impressions are those which are generally received by intelligent strangers in their first visiting the Province.

The Estimates of the Mission for 1849 are hereunto Enclosed. Every item is put at as low a mark as was deemed safe for the protection of the Mission interests, and it is hoped the financial state of the Board will admit of the specified amount being allowed. You may have expected that we, in view of the considerations, presented in your late letter - should immediately have planned a reduction of the Mission Expenses for Education, but we do not feel, that it would be right for us to do this before we have been fairly heard on the subject, and the ultimatum of the Committee, after full consideration of the case, has been received.

We believe, that our Educational System gives us advantages, that neither the Committee nor the Churches would be willing to lose; and we should most earnestly deprecate any material reduction of it except from dire necessity.

That there should be more preaching, we are ready to admit, but the Committee are mistaken in supposing that the existence of schools materially abridges this kind of labour.

The Committee appear to have lost all hope, because certain results which they had been calculating on do not appear. Would it not be wiser for them to look about for an equivalent of good in some other shape? We, as parties most deeply concerned, have felt the disappointment experienced by the Committee; but we are sustained by the belief, that the results we are permitted to witness may have as important a connection with the salvation of this people, as might have been expected, had they more nearly met our own wishes and those of the Committee. We offer the opinion deliberately that there is as much reason in the mere facts of the missionary work in India and Ceylon for the Churches to withdraw their support from the preaching of the Gospel – as to withdraw it from the support of Schools. But we would not therefore place them both on a level. We only make the statement for its important bearing on the reasoning apparently adopted by the Churches, and by the Committee as their exponent, – that because certain expected results are not realised therefore the system is wrong, and the instruments are in fault. A similar course of reasoning if adopted by your Missionaries would lead every one of us to quit the field in despair; but we are not going to do this, unless compelled by other causes, and we hope the Committee and the Churches will not be the first to sound a retreat.

Could they stand in our midst and follow out the varied lines of good that have resulted from the labours of the Mission they would we think be more inclined to "thank God & take courage"; and could they visit the different missionary fields in India, and compare labours and results, we are persuaded that they would feel that the time for advising a change in the system of the Ceylon Mission had not yet come. To urge such a change on mere hypothetical grounds or even by the facts of other missionary fields (out of India) appears to us to be undictated either by wisdom or prudence. We would in this as in other things have applied the maxim "Prove all things – hold fast that which is good" – and unless our common sense is greatly at fault we are doing this – and doing, we think, precisely what the Committee would do, if placed in our circumstances. The interest of the subject has led me unconsciously to this train of remark. The forthcoming Reply will give a fuller exposition of the views of the Mission.

With Respects,

I Remain,

Yours very truly

E L Mason

Secy A.C.M.

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With Respects,

I Remain,

Yours very truly

R L Allen

Secy A.C.M.

Overland Mail per Galle Steamer via Southampton.

Pre-paid

1 6z.

Rev R Anderson D.D.

Missionary House

Boston Mass

U S A

Mandy, Jaffna Ceylon 8, 1848.

Rec June 14, —

Jaffna

Jaffna Ceylon May 6th 1848

The Rev. R. Anderson D.D.
Boston

Dear Sir

Your long & interesting letter of Dec. 8. 1847 in answer to Mr Poor's respecting a Native Ministry, & Mr Spaulding's requesting additional Missionaries, came to hand Feb. 28th 1848. The Letter is one of great importance, & the subjects discussed are of vital interest to our Mission. It therefore demands a careful, candid & lengthened reply. An answer to your letter would have been sent almost immediately, had we not felt it of importance, not only to read it in private, but to read over the whole correspondence in a Meeting of the Mission, & carefully consider the important subjects discussed. This we did on the 8th March, that we might know how far we are agreed among ourselves — in what points we agree with you, & in what we differ.

It is impossible in one letter, to remark as we could wish, upon all the topics brought into view in your communication. To do this would require a Volume, instead of a letter. We shall therefore endeavor to correct a few mistakes, & also state our views as clearly as possible, on a few of the most important points.

The first remark we would make, is respecting your sixth proposition drawn from Mr Poor's letter. It is as follows.

"The congregations in the Villages, & at the Out Stations, even the oldest of them, like those at the Stations, are composed almost wholly of School Teachers & school Children".

The facts which Mr Poor has stated respecting the Congregations in our Churches on the Sabbath are correct; of course varying a little at different Stations. But the view given of Meetings in the Villages requires explanation. The quotation above is substantially true, as it respects the stated Meetings of the Catechists at the Out Stations; & of our visits to our School Bungalows. But if you will turn to another part of Mr Poor's letter, you will see that he has given the other side of this subject. We refer to the account which he gives of his labors in connection with Mr Spaulding, a few months ago, in the Villages & Out Stations, connected with Batticotta, where in these same School Bungalows, the people come together in very encouraging Congregations, & gave them a most favorable hearing.

Take another statement of facts that occurred recently at Manipy, at School Bungalow, where the Resident Missionary is in the constant habit of holding religious Meetings. On the first evening 55 Adults were present, besides a large School. On the second evening in another place 45 Adults. & on the third evening in another Village 45 Adults. A few evenings after that in still another Village 75. All the influence that was used

induce the people to attend, so far as the resident missionary is aware, was to give notice that he was coming. We do not give this as the average attendance at all our stations, which varies very much according to circumstances. We merely state the facts as they occurred. The truth is that tho' the heathen appear to have a prejudice against attending our churches on Sabbath mornings, many of them are willing to attend meetings in the villages, especially if we will meet them in the evening when they are most at leisure to attend.

Another point on which we wish to remark, is what you state as your idea of the comparative amount of religious instruction conveyed through the medium of the English & Tamil languages. Our impressions on this subject differ materially from those you have expressed in your letter. At all the stations except Battticotta, it can hardly be said that the English language is a medium of communicating religious instruction at all, except it be by Miss Agnes at Vadduvalle of Mr Ballantyne, religious instruction is communicated to the School Classes, & to some extent to the higher classes in the Seminary in English, as they read Bunyan's Theology in that language. But all the preaching, both on the Sabbath, & in the Seminary, is either in Tamil directly, or through an Interpreter. The younger classes, as they do not sufficiently understand English, must of course be taught in Tamil. During the ten years that Mr Meigs & Mr Poor spent at Battticotta, the English language was scarcely used at all, as a medium of communicating religious instruction. Mr Winslow, however, very properly made some use of it then in teaching his theological class; as many of the young men were so far advanced in their knowledge of English as to be able profitably to receive instruction in that language.

With regard also to the knowledge which the young men acquire of their own language, we think your views are incorrect. The truth is, they study the Scriptures in both languages as the Native Teachers of course explain everything to their people in Tamil. We also employ the best Teachers to teach them their own language, as well as the English, & for this purpose make use of the best Tamil classics that we know. The result is that many of our pupils, as well as most of the Teachers, become good Tamil Scholars.

A volume might be written to show the importance of teaching the English language in the present state of the country, though undoubtedly there are some disagreeables attending it. For the present state of literature in the Tamil language, especially the want of Text Books, we do not see how anything like a complete education can be given to our young men except through the medium of some European language. For obvious reasons we prefer the English. When a young man has obtained a good knowledge of English, he is furnished with a Key that will unlock all the treasures of human & divine knowledge, & that will enable

him to go on making improvements through life. But without this, his knowledge must necessarily be very limited. It will in all probability be many years, before there will be any thing like a Concordance in Tamil, or a Commentary on the Bible. The time will come when the Tamulians will have such Books in their own language. But till that time arrives, we do not see how the English language can well be dispensed with. It is true that we have the Bible in Tamil, which is above all price. But what man in Europe or America would say that the Bible alone, in one language, was sufficient to qualify him to be a Preacher of the Gospel?

The course of instruction in the Seminary is based on the following general principles.

1. That we should aim to develope & cultivate the minds of the Youth, with direct reference to Missionary Service in their own field.

2. That we teach the English language sufficiently to open to the Student its rich stores, not only of truth, but also models of christian enterprise, & of all that which goes to make up the man.

3. That we teach the Tamil so thoroughly as to prepare these students to labor among their own people, & fit them to meet any & all classes of Society. These are the objects that we aim at in giving an education to the young men in our Seminary.

There is one point in your letter which is urged with great force & propriety in several places, viz the importance of our being, in the highest & best sense, Preachers of Gospel — not merely to the Children in our Schools, but to the people at large. You say in one place, "if the masses are open, let the resident missionaries enter those masses & do the work of Evangelists. It seems to us that each missionary, making his station a center, should become more itinerant, more aggressive, than has been customary hitherto."

To all this we yield a hearty assent; & might be more you distinctly understand that we are fully alive to the importance of the command of our Saviour to preach the Gospel to every creature", & that we are resolved to do as far as we are able.

With regard to our "expectations of reaching the masses", & of speedily changing the religious aspect of this people, our expectations are somewhat chastened by our own experience, & by the experience of others. But more on this point in the sequel.

In order to show what we have done on this important subject, & the reasons of our having done no more, it will be necessary for us as briefly as possible, to mention some historical facts in connection with our Mission.

In 1834 we had a little band of six missionaries who had been all drilled in the same school in Tamil with our beloved Brother Knight of the Church Mission. In consequence of this, our idiom & pronunciation in Tamil was more uniform than is common among such a band of missionaries. We had so far

mastered the language so as to begin to use it in our extempore addresses to the people, with considerable freedom & propriety. From that time for nearly ten years, we were all Preachers of the Gospel in Tamil. We labored abundantly — some of our number in extensive missionary tours — but mostly in our own parishes, & in our Seminary & Boarding Schools. The whole field being then new & uncultivated, it seemed appropriate that we should spend most of our strength with those near us, & most under our influence. Considering the nature of the field, we think the result of these labors was encouraging.

But in 1833 the scene began to change. In that year Mrs Winslow died, & Mr Winslow left for on a visit to America, & has not since been connected with our Mission. On his return from America he was stationed at Madras. In 1834 our Dear Brother Woodward left us for a better world. In 1835 Mr Poor was removed to Madura to assist the Brethren in that more interesting field. In 1836 Doctor Scudder, after the return of Mr Winslow, was sent with him to Madras. Thus four of our little band of preaching missionaries left us, & only two remained in this field.

In the fall of 1833 the Reinforcement of Messrs Apthorp, Harrington, Meeklings, Todd & Ward reached us & joined the Mission. And during the next year & soon after, Messrs Eckard, Minor, Perry & Hall came to us — all valuable Brethren. But being ignorant of the language, & of the manners & customs of the people, for some time they needed help from us in various ways; & could only afford those already in the field "a little help".

In 1833 Mr Meigs was removed to Tillipally, & Mr Spaulding to Vadaville. Our circumstances, therefore, as to efficient preaching were greatly changed, not for the better, but for the worse. In addition to the duties of the large Station at Tillipally — including most of Mallagam, Mylitty, Nuppevali & Vadapilly, Mr Meigs had to perform the duties of Secretary & Treasurer to a large Mission; & a part of the time in poor health. Still in addition to preaching twice on the Sabbath, he pursued an extensive course of evening preaching in all the surrounding villages. Mr Spaulding, though miserable & apparently somewhat confined by the large & interesting Female Boarding School at Vadaville, & by his Bookmaking in Tamil, has never ceased to be an efficient Preacher of the Gospel.

Next let us glance at the history of the eight Brethren sent us in 1833 & 1834. None of these could be expected to become efficient extempore preachers in Tamil, under five or six years. Of these, Doctor Ward, though he preached occasionally through an Interpreter, & held meetings in the School Bungalows, & was a very intelligent & useful Assistant Missionary, never attempted to preach in Tamil. The same may be said of Mr Mee

Mr Perry did not live long enough to become a Preacher in Tomil. Mr Todd soon left us for the Continent, & then for America. The same may be said of Mr Heal, who lived but a short time in India. Mr Hassington, generally with feeble health, has been fully employed in the Seminary at Batticotta, & though he has studied Tomil successfully, has not become an efficient extempore preacher. Mr Hutchings acquired a critical knowledge of Tomil & was a good preacher; but his health soon failed; & he has been under the necessity of leaving the ~~isle~~ & returning to his native land, with no prospect of again engaging in the missionary work. Mr Eckard, during the few years that he was in connection with our Mission, labored diligently at Batticotta & Pondicherry. Mr Apthorp, though not a fluent preacher in Tomil, made himself understood in that language, & spent much time at Varony in village preaching, & in visiting the people from house to house. With generally feeble health, he did all in this respect that could be expected of him. It is remarkable however, that at the present time, none of these eight Brethren remain in the field, except Mess.rs Hassington & Minor.

In 1839 Mr Cope joined our mission from the continent. His health, as well as that of Mrs Cope, has been, & still is feeble. He has however been very usefully employed in connection with the Seminary at Batticotta. His name is stationed at Badagitty.

Mess.rs Whitelsey & Hitchcock, who joined our Mission in 1842, were in the mysterious providence of God, soon taken away from us by death. Mr Whitelsey had become an efficient preacher in Tomil. His heart was wholly set upon the work, & we all had high expectations of his future usefulness. But alas, he is gone, & when shall we look upon his like again? Mr Smith, the only remaining member of the reinforcement of 1842 is diligently laboring at Pondicherry.

From this short sketch of our history, you will see why we could not be as much engaged in the business of preaching as we were from 1834 to 1844. The missionary band & the older Brethren were broken up, principally by their removal to other fields, & the health of the younger Brethren failed, so that we have not had an efficient band of preachers in Tomil as formerly. We have, neither been singularly unfortunate in this respect.

With the present state of our Mission you are acquainted. Our younger Brethren are diligently engaged in the study of Tomil & in preaching the gospel. They think they are doing all they are able to perform. Still they look forward with a joyful expectation to the time when they shall be able to address the people with freedom & power in the Tomil language.

Mr Poor has left us, on a visit to his native country after an absence of more than thirty two years, & all of those years of incessant labor. May he be spared to return to his

labors among the heathen, with greatly increased health & strength both of body & mind. The present number of efficient preachers in Tamil in our Mission is rarely equalled. Mr. Meigs has recently been relieved from the duties of Treasurer of the Mission, & will therefore be more at liberty to engage in the appropriate duty of preaching the gospel.

A few pages back we remarked, that with regard to our expectation of moving the masses, & of speedily changing the religious aspect of this people, our expectations are somewhat chastened by our own experience, & the experience of others in India". You also say towards the close of your letter, if so & so, "then the field in India is more stubborn & uncompromising, than we have been taught to regard it". Stubborn facts have long been leading us to the conclusion that it is indeed a hard & barren soil; & we are decidedly of opinion that the Prudential Committee & the churches at home, as well as ourselves, have yet to learn a great & important lesson upon this subject.

It has long been a favorite opinion with some missionary societies & with some missionaries, that if they have no schools & no hindrances at home, but devote themselves to itinerating labors — to preaching the gospel to the masses, great results will soon follow, & multitudes will be brought into the fold of Christ. This is not a new idea, or a new system in India. It has been pursued in Bengal for more than fifty years; & for many years by missionaries in other parts of India — especially by some of the London missionaries in Mysore, & by some of the Wesleyan Missionaries in Southern India among the Tamil people. Mr Hassington in his late visit to Bangalore, became acquainted with most of the missionaries in that region, & with their system of labor, & that of their predecessors. Their great business is, & long has been to preach the gospel to the people, as they can gain access to them. They have no schools except in the city of Bangalore. Still they find it a hard & barren soil — plowing on a rock. They have gathered scarcely any converts into their churches, & do not meet with the success they expected, by pursuing almost exclusively this course of labor.

In Bengal, the plan of gathering converts from young men & women in their high schools, is comparatively of recent origin. It may be carried too far. Still it is attended with considerable success.

That India is a hard & barren soil, we will now illustrate by some facts drawn from our own experience. From 1823 to 1833 Mess^rs Meigs & Poor were stationed together at Batticotta. They entertained a high idea of the importance of faithfully preaching the gospel to the heathen.

In addition to preaching on the Sabbath, they were two other kinds of preaching in which they were engaged during the period above mentioned.

A daily service with all the carpenters, Blacksmiths masons & laborers that were employed on our Buildings. There was a stated service every day at 12 O'clock. The Scriptures were read & suitable exhortations given them, & prayer offered all in the vernacular language. The Brethren had raised expectations that conversions would follow the use of such means. Now what are the facts of the case? What will appear in eternity to be the result, we know not. But to this day, so far as facts have come to our knowledge, not a single conversion has followed as the result of these long continued labors.

2. They pursued a course of village preaching in all that region.

During the most favorable parts of the year, they went together, especially in the evening, when they & the people were most at leisure, & when they found by experience that they could obtain the largest audiences, & the most attentive hearing from the people. They went usually to the Schools Bungalows; but sometimes to the houses of people friendly to their object. The people appeared willing & often desirous to hear what was said to them; & sometimes expressed much pleasure at the truths made known. It may be added also that they met with very little open opposition, & with but little cavilling. They were usually from 20 to 30 or 60 adult hearers, to whom they had as fair an opportunity as they could expect, of faithfully delivering their message. They had also a small bungalow, erected in the Bazar, to which they resorted for the purpose of preaching & distributing Tracts. They also frequently visited, through boating Sabbaths, South & East of Bettiah, usually lecturing.

We may also with propriety mention in this connection, that Mess. Spaulding & Scudder made many missionary Tours through the length & breadth of the Province, & often beyond it, distributing Tracts, & proclaiming the Gospel wherever they could find hearers. The members of these two Brethren particularly, because they were engaged in this business more extensively than other members of the mission.

You will naturally inquire as to the results of all these labors. Good results must, we trust, hereafter appear, either in this world or the next. But so far as actual conversions are concerned, we can present to scarcely a single individual converted by all this array of means.

You will probably ask also, what inferences we make from these facts? Do we think we were out of the path of duty, or that our labors were misdirected? By no means. Were we to live our lives over again, we would

endeavor, if possible, more fully to obey the last command of Christ to his Disciples. We, like all human efforts, our labors were imperfect, we have no expectation of being able to preach the gospel much more faithfully or efficiently in future. In reviewing that year, we rejoice that we have health & strength & hearts to preach the gospel so extensively. We have always pursued this course & we intend to pursue it in future, if possible, more fully & faithfully as God may give us strength & opportunity.

It may be inquired also wherein we consider our labors to be useless because we some only a very few conversions? By no means. We believe that many valuable purposes are answered by the preaching of the gospel short of actual conversion. Our duty is plain, to obey as far as in us lies, the command of our Savior to preach the Gospel to every creature. We may look upon every faithful sermon as performing the way for future success — as a means of removing prejudice & of enlightening the people. We believe also that God will be glorified by the faithful preaching of the Gospel, even when men are not savingly converted.

What then, it may be asked, do you infer from these facts, both in your own field & in that of others? We infer that <u>India is a hard & barren soil</u> — that it is a much more arduous & difficult work to persuade the adult population of India to forsake their idols, & their caste, & their love of sin, & to turn with all their hearts unto God than either you or we originally supposed. We infer that ~~even that~~ even we, & more especially our Patrons at home & the Churches of Christ that sustain us, have yet many things to learn on this difficult subject. Want of success among the adult population of India, in actual conversion from sin unto holiness, has for many years, & is still, the general <u>lamentation</u> among all the <u>missionaries in India</u>, from the Himmalaya mountains to Cape Comorin. On no other subject have so many essays been written as on this, viz. <u>What are the reasons of the want of success among missionaries in India?</u>

In answer to this question we might say many things; but we have not room to discuss the subject at length in this letter. We will therefore only hint at a few of the most obvious reasons.

They have a system of idolatry which is very ancient — very recondite — very captivating — very mysterious & in their view, very learned — not because many of them understand it, but because they are told so by the learned, & because it is principally linked up in a spirit & high Family.

(to change.)

Again, they are a people proverbially <u>not given</u>

Their religious observances — their dress — their language — their manners & customs, have been handed down from father to son with but little variation for more than sixty generations. The fact that so many missionaries, from so many different countries & from so many different societies, have labored in so many different & distant parts of India — all suffering the same lamentation — viz. want of success in the actual conversion of the adult population, proves most clearly to our minds that the soil of India is a hard one & peculiarly so, & that the real difficulties of the case are not yet fully understood by any; & that they are in reality much greater than has generally been supposed. If this is a fact, & we have no doubt upon the subject, the sooner the Committee & the Churches understand the nature & extent of these difficulties the better. They will then be the sooner prepared to meet them in the wisest & most efficient manner. And if success is not speedily vouchsafed to their missionaries — if the seed that is sown does not quickly yield a plentiful harvest to repay the ~~the~~ toils of labourers & reapers — they need sympathy more deeply in our disappointments — they need pray more fervently & perseveringly that the Spirit may be poured out from on high, & that the seed long buried in the dust, may spring up & bring forth fruit to the glory of God.

Despite India hitherto has proved a hard & barren soil, that has yielded but little fruit to the hand of the cultivator, shall it therefore be abandoned & given up to perpetual desolation? Shall Satan continue long to reign over the million of India? Whatever may be the opinions of others we think that it should not be deserted. With all its difficulties India is a great & noble field, & one of great encouragement. There are 130 Millions of immortal beings — a partially civilized race — subjected in the Providence of God to the rule of a Christian & Protestant Government, which missionaries are protected & encouraged to preach the gospel to the people, & to communicate a Christian Education to the rising generation — a race already beginning to feel the power of regenerating truth. Even the present generation of adult heathen, degraded & lost as they are, & given up by the Bible Dukes as accursed of God — even these are not forsaken. Much more the generations that will follow. To them, as fast & as extensively as possible, the gospel should be preached, & a truly Christian education given. Notwithstanding all the difficulties in our field, we think there has been encouraging progress — perhaps quite as much progress as we had reason to expect considering the nature of the field. The work in India is pre-eminently one of degrees — like the ascent of a lofty Pyramid. We can count many steps of progress; & we know we have advanced towards the summit. But

the steps before us are too numerous to be counted. Considering all the circumstances of the case we do not believe there is a more encouraging missionary field in the world. We are satisfied with our lot, & rejoice that God has sent us hither. May he grant us grace to do his will, & serve him faithfully here!

## Native Preachers

On this subject, there has undoubtedly been a partial failure. We have not hitherto succeeded in raising up & training Native Preachers in such numbers, & with such qualifications for the work, as we expected, & we have promptly & fully stated to you our difficulties in this respect, in our foreign letters. On a review however, of our whole course of efforts to raise up a Native Ministry, we are not able to discover the reasons of our failure, so far as our system of training them is concerned, unless it lie on the single point of not having been able to lead them forth to the work of preaching the gospel on missionary tours, as much as we could desire. But this is by no means sufficient to account for our failure. The young men have been very carefully trained & educated, both in human & divine knowledge. So far as we have gone, their training has been very similar to that of young men in our native land. We have had our hearts much set upon this object. We have put forth our best efforts, & labored abundantly in this cause. Still we have partially failed. The difficulties with our Native Preachers are moral rather than intellectual. All this goes to confirm what we have said above respecting the hardness of the soil that we are laboring to cultivate.

It certainly affords us but little consolation or encouragement to state the fact, that we have been quite as successful in this respect, & probably more so, than Missionaries in other parts of India. Our observation & experience shown, that the work hitherto has been attended with unforeseen & unexpected difficulties. We have the great object still in view, & trust we shall eventually succeed — but perhaps really in the way we formerly expected.

But Hence, we have not succeeded in raising up as many Native Preachers as we expected, yet we are not in danger of overlooking the fact that we have them in reality though not by name in a large & valuable class of Native Assistants, who are constantly doing the work of preachers, Evangelists & Colporteurs, & in this way greatly assisting us in making known the Gospel. They are constantly employed in visiting the people — in distributing Tracts & portions of the Scriptures to such as are capable of reading them; & in reading them to others. They accompany us in our missionary tours. They go with us in our

village preaching, & take there terms in addressing the people. They also act as Interpreters to the younger missionaries. This, it appears to us, is the class of laborers, that, in our present circumstances, we can most profitably & successfully employ, until God in his providence shall give us others of a higher grade & of superior education; & especially of higher moral qualifications.

With regard to Mr Poor's remark that "when a native Church member leaves the Mission service, almost as a matter of course, he practically renounces his profession of Christianity", it should be said that the statement needs qualifications & explanations. There is undoubtedly some foundation for the remark. But then it should be asked, concerning those persons, why were they dismissed from the service of the Mission? And the answer in most cases will be, that they possessed such moral disqualifications, as to render them unworthy of being employed. Had they shown themselves worthy men, & fit for the service, they would not, in most cases have been dismissed. Their apostacy after dismission, clearly showed us that we had not mistaken their characters — & that they served us only for wages, & that their hearts were not with us in the work.)

We are well aware of the fact, that giving employment to so many of our native members, is productive of evils in the Church. We greatly desire to have the time arrive when we may see an independent church in this land. But hitherto we have not been able to obtain it to any great extent. Neither is it strange when we consider all the circumstances of the case.

The Mission needs Assistants, of various grades, in every department of labor. We have long been diligently & laboriously employed in training them for this work. Those whom we have carefully educated & instructed in the principles of the Gospel, are usually the ones that become hopefully pious & unite with our churches. Now when the Mission needs Assistants in their work, to what class will they naturally look? Shall we look to the brethren, or to those whom we have educated with so much cost & expense, & who are hopefully converted? Undoubtedly to the latter. That we are sometimes deceived, & employ unworthy Assistants, is not a strange thing. It is an evil that cannot be wholly avoided in the present state of things. But that all our Native Assistants are mere hirelings, is a thing not to be asserted or believed.

We said above that we greatly desire to see an independent church. But the people generally must be converted in much greater numbers before they can form a Christian community among themselves, sufficiently powerful to act independently, without foreign assistance. The number of brethren is yet too large, & the number of Christians too small

to enable them to do this at present. Still the members of our Churches are constantly acquiring influence & power in the community; & we think the opposition they met with from the heathen is decreasing, & that better days are approaching.

With respect to the importance of that system of of christian education which we have pursued in this Province for so many years, very much might appropriately & profitably be said. But we should be only repeating what we have so often, & so fully expressed in our letters & journals, & concerning which you have so repeatedly expressed your approbation. We see most clearly that it has already been of immense advantage, not only to this Province, but to the whole Island; & to some extent to Southern India; & we are fully of the opinion that in the present state of things in this Island, we cannot afford to give up the system — that we cannot in any other way do so much for eventually undermining heathenism, & advancing the interests of Christ's kingdom among the people of India.

We are aware that the whole heathen world cannot be educated as this Province has been. But having commenced & carried on this system here thus far, with so much advantage & success, we think that it cannot with safety be relinquished — & that any great & rapid diminution of the system of education now pursued, would be disastrous to the best interests of the mission. We know something of the state of the mission field in other parts of India, & notwithstanding all the difficulties that we experience, our field is as cultivated garden compared with most others. The unsolicited & unexpected letter of Sir James Emerson Tennent her Majesty's Colonial Secretary for this Island, which we sent to you by the last Overland Mail, will give you a clear view of the impressions made upon intelligent strangers when visiting the Province. We have found it true that those who have been here & known our operations, have most approved of our course.

It should also be added, that the educational interests of this Province are now principally in the hands of the missionaries of different societies. Can they afford to relinquish them? And if so, to whom shall they give them up?

Let us now take a rapid glance at our different Educational Establishments.

1 The Seminary at Batticotta

The value of our education in the Seminary is now much better understood by the people than formerly, & we think the time is rapidly approaching when they will well bear the expense of educating their sons, so that the mission will have to support only such as may with propriety be called

Charity Students. This will greatly diminish the expenses of the Seminary, even though the number educated should not be greatly diminished. The number that we can educate must depend much upon the number of efficient Teachers which you can send us. If the strength of the Seminary is diminished, it will undoubtedly be the part of wisdom to reduce the number of pupils, & as far as possible make the Students more select.

We are aware of the fact which you state, that our Brethren of the Madeira Mission feel that they must, to a great extent, raise up their own Native Assistants.

We are also aware of the fact, that since our Seminary was established, the system of Christian education in Heathen Schools, among the Tamil people has been greatly extended in many parts of the field. Add to this the fact already acknowledged, that our expectations as to Native Preachers have not been fully realized. Still we think the Seminary must be continued in its integrity. The number that it ought to contain must be determined by circumstances.

We take occasion here to repeat that we regard the Seminary at Battisotty & the Female Boarding School at Codoveille as among the most important missionary instrumentalities, & as highly essential to the best interests of our Mission. While our Lads are thus beginning to pray for bread & Books, Bibles be made to do so to a rapidly increasing extent; & thus while the expenses of the Institution will be lessening, the influence is aggressively extending, & becoming more & more direct, in its bearing on the missionary cause. Hence any material change or embarrassment in these movements, cannot be otherwise than calamitous to our cause, & such as we think the Churches in America will not allow.

2. The Female Charity Boarding School at Codoveille.

We have so often & so fully expressed our views of the great importance of this School, & of Female Education for this heathen people, that it seems quite superfluous to repeat them here. Unless we continue to raise up Christian Mothers, we entertain but little hope of the conversion of their children. If funds can be obtained, we think the highest interests of Christianity in the Province & in the Island generally will be promoted by continuing the present number of about One Hundred pupils in the School. With respect to the Classes hereafter to be received, we shall diminish the expenses a little, by not conferring upon them, except in extraordinary cases, the usual dower of £4.10 when they are married.

3. English Day Schools

The expenses of these may be gradually reduced a little, by more rigidly requiring pay

for tuition & Books. The number in these schools will also be regulated in some measure by the prospect of obtaining admission into the Seminary. These schools are quite popular as well as the means of communicating much religious instruction. It is important therefore that they be continued.

## Native Free Schools

While we have a tolerable supply of schools for Boys at most of our Stations, the education of Females should if possible be greatly extended. Our Native Free Schools are comparatively a cheap method of doing good. They are the medium of communicating the rudiments of learning, & much knowledge of Christian truth to great numbers of the rising generation. They conciliate the good will of the parents, and especially, they furnish us with our best preaching places in the Villages. By having a small school Bungalow there, we have a home, & lodgement in the Village, to which we & our Native Assistants can resort at all times, to make known the Gospel, not only to the Children, but to their parents. If these are taken away, especially at the more distant & newer Stations, our Brethren there feel that they will be deprived of their most favorable & promising means of doing good to the people. Besides it is to be recollected that the time of the missionary is not necessarily much occupied by superintending these schools. The work of examining the Children & making a report of of the Schools is principally performed by our Native Assistants.

With regard to the whole subject, we think our minds are open to conviction — that we are sincerely desirous of being lead by the Providence of God into the best way — that we may make use of the best means for the conversion of this people, & the speedy establishment of the Kingdom of Christ among them. We are deeply interested in this work. This is a new or chosen field of labor. There many of us have devoted the best energies of our lives; & here, after each work is done, we hope to lay our bones, as a testimony of our love to the cause. No others therefore can be more interested in our success than we ourselves. We earnestly pray therefore, for wisdom from on high to guide our deliberations & decisions in that way, which will promote in the highest possible manner, the glory of God in the salvation of this people.

## Book Making.

Most of our labor in this department was performed between 1838 & 1843; & we are happy to say that we are not much incumbered with it at present time. Though many more Books will eventually be needed in Tamil, & tho' some are now much needed, we have at present a pretty good supply of School Books — also of Tracts for general distribution among the people, & some larger publications. We have also Dictionaries & Grammars in Tamil for present use, so that most of the labor consists now in reprinting former editions, as they are called for. It is true

that a new ~~edition~~ version of the Tamil Scriptures is in a course of preparation for the Press. But the work is principally performed by Mr Percival of the Wesleyan Mission, & does not occupy much of our time. The work will in all probability be printed at Madras.

Studying Tamil by the Younger Brethren.

There seems to be some misunderstanding upon this subject that requires explanation. It is true that when a man is first into the seminary, where all his time & strength are required in teaching, he will necessarily be prevented from rapidly acquiring Tamil. But at some of the older stations, if he is placed there, the labors may be so great as to retard his progress in the language. But we use our diligence to avoid all these evils as far as we can, & thus to give our younger Brethren a fair opportunity of studying Tamil. When our members are reduced by absence & sickness, & really, as they sometimes have been, we are compelled to make the best distribution of our strength that we are able & in this way the study of Tamil has been interrupted for a time. The brief history that is given of the Reinforcement of eight Brethren in 1833, 4, & 5 will show you why so few of them acquired a thorough knowledge of Tamil.

Again it should be said that a moderate amount of labor at a station, does not necessarily hinder the acquisition of the language. Very few missionaries in this country can, with safety to their health, spend their whole time in study. They need some other duties as a relaxation from study, & most of these duties may be made subservient to improvement in the language. The truth is that some missionaries will acquire the language even in unfavorable circumstances; & some will even acquire it so as to become efficient preachers with the very best advantages.

We would take this opportunity of repeating what we have so often said before, that every missionary should, if possible, have a knowledge of the rudiments of Tamil before he leaves America. Experience has shown, in the very few cases where this knowledge has been acquired, that it is little short of valuing it too highly. Our departed Brother Whitney often expressed himself very strongly on this point. The knowledge which he obtained of Tamil before reaching Jaffna enabled him to become an efficient missionary in the field in comparatively a short time & thus to accomplish much in a few years. We wish that every missionary could make such a trial of his capacity to acquire, not only the written, but the spoken language of this people before he leaves America, as to enable his Trustees to judge of his prospects of success in the accomplishment of a very difficult undertaking. Though this course might possibly prevent some from offering themselves for this field, it would prevent great disappointment & mortification through life. For what can be more trying

to any more feelings than to ascertain when it is too late, that he will never speak on efficient preacher in Tonil?

We would very gladly, were it in our power place all the Younger Brethren, on their arrival when they will be in the most favorable circumstances for a speedy acquisition of the language. But we have not usually had such aught to induce us to place more than one family at a station, with the exception of Ballantine & Moriffy. And even if we could do this, it is not always desirable to place two families in one house, unless it be a large one. Generally we can have but one missionary family at a station; & it is our earnest desire that they may be so situated, as not to be hindered in the acquisition of the language.

There are several other points in your letter on which it would be well for us to write. But this letter is already of sufficient length. We must therefore reserve what we have to say on other topics, for another communication.

In behalf of the Mission
I remain My Dear Brother
very Affectionately Yours
D. B. Lathrop

Mission House
Ceylon May 11, 1848.
Rec. Aug. 17, 1848.
Letter
Lathrop, D. B.
Ans. Jan 16.

Annual Report of the Am. Mission Churches, - Jaffna 1849

Dr. Anderson

Dear Sir:

In reviewing the past year while we feel called upon to praise the Lord for his goodness, we have also to recognize his chastising hand in weakening our strength by sickness and death. Two who were with us a year ago have gone to their reward. One in the very commencement of her Missionary course was arrested as in a moment by the cholera. The other after having labored many years, and after long warning, obtained a happy release from days and nights of suffering. Both departed trusting in Jesus, and both are pleasantly remembered for their work's sake. We have thus been once and again warned to have our lamps trimmed and burning, waiting for the coming of our Lord. Two families have during the year left on account of failure of health. Mr. Hoisington remained so long at his post that the lamp of life seemed flickering in its socket ready to be extinguished by a breath. When he left for Madras we scarcely dared to hope that he would live to embark for America, but the Lord has blessed far beyond our expectations and encouraged us to hope that he may yet be spared to the church and his family. He was truly a faithful laborer and a brother beloved. Many an educated native fondly cherishes his memory as their patient instructor and faithful guide. Mr. Fletcher and family have just left us, convinced that the climate was rapidly wasting his strength, and hoping that he might yet be permitted to labor in his native land. His comparatively brief residence with us as a fellow laborer endeared him to our hearts, and caused deep regrets that he should be obliged to leave us so soon. Some others of our number have suffered from disease and feebleness so that we have been led to see our weakness as a Mission, and have been especially called to look to the

great Source of Strength.

Three families have arrived from America during the year. While we offer grateful praise for this addition, we still pray the Lord of the harvest that he will send forth more laborers.

Notwithstanding our diminished strength and the consequent diminution to some extent of our usual labors, yet the Lord has bestowed his blessing and given success even beyond what we might reasonably expect. Eighteen have been received to the churches during the year on profession of their faith. Of these, six are pupils of the Seminary at Batticotta, one formerly educated at Batticotta and now a school teacher at Panditerripo, eight pupils of the Oodooville Boarding School, one a domestic in the school, one formerly educated at Oodooville and now the wife of a workman in the printing office at Manepy, and one man at Oodooville not connected with the Mission, by profession a mason. His attention to the welfare of his soul was called up by the cholera in 1846 and by a dream about the same time. Of the 14 received to the church from the seminary and Boarding School, five are the children of Christian parents and baptized in infancy. The increasing number of baptized children growing up under an influence so different from the children of heathen, and inheriting the blessings of the covenant, forms an interesting feature in our field and fills us with hope for the church.

The statistics of the churches are as follows:

| | |
|---|---|
| Received on profession of faith during the year | 18 |
| Excommunicated " " " | 5 |
| Deaths " " " | 6 |
| Suspensions " " " | 3 |
| Removed to other churches " " " | 6 |
| Infant Baptisms " " " | 27 |
| Present number of Church members | 345 |

Brief extracts from the Reports of the Pastors of the several churches will show their present condition and prospects.

Oodooville - - (82 members)

"During the year eleven have been received to the church, of whom eight were pupils in the Female B. School. Two members have been excommunicated and one suspended. Seven children have been baptized.

Within the year there have not been any special influences of the Spirit. At times some few in the Female Boarding School have been more thoughtful than common, and seven or eight consider themselves candidates for the Church. Among the people about us there is a general and an increasing conviction of the truth of christianity. Two of our Village School Masters express some interest for their souls salvation, but one of them seems to have simply a knowledge of the truth with a general assent, while the other hides in some measure the strivings of his own mind. A wealthy man in the neighborhood who used to attend village preaching some twenty years ago has been very sick of late, and while confined to his house, has expressed his belief in christianity but is exceedingly afraid of his relatives. His situation is much like some of the Rulers of the Jews in the days of Christ.

Our seasons of communion and our weekly lectures have been regular and generally interesting.

The Fathers meeting (weekly) has been more regular and more interesting than in any year previous and the meeting of the maternal Society has been well sustained.

All the children of our native Fence schools are formed into Bible classes and spend two hours every sabbath and Friday mornings at the Church in catechetical and Biblical studies.

Eleven pounds and fourteen shillings sterling has been contributed to benevolent objects during the year by the church members.

While there remains very much to be done we have much to encourage us in our work."

Tillipally (48 members)

During the year four members have been removed by death; ~~and~~ there have been no additions to the church by profession and none have been excommunicated or suspended. There have also been three infant Baptisms and one marriage

The Gospel has been statedly preached on the Sabbath at the church and at the School Bungalows and also at the S. Bungalows on week days. Evening meetings have also been frequently attended both at School Bungalows and at the houses of several headmen in the villages. The attendance and attention at these times have generally been very encouraging. The Lord's Supper has also been statedly administered at the station and also stated weekly meetings of the church members held. The monthly missionary concert has been regularly attended at the station.

The members of the church have most of them been visited and prayed with. ~~xxxxx~~

Panditerripo (25 members).

Within the past year one person has been admitted to the church on profession of his faith in Christ. One has been suspended from the priveleges of the church for intemperance and other immoralities. Three children have received the ordinance of baptism.

The meetings for the church members have generally been well attended and a good degree of interest has been manifested by most in the study of the word of God, and at times there has appeared to be an increasing anxiety for the salvation of souls. Some of the members have manifested much interest in the monthly concert, and a proposal has been made to have a collection taken up monthly as is done at the Sandwich Islands. Very few hear the Gospel at the church on the Sabbath except those connected with us in some way. We are permitted to hope that to some of these it has not been made known in vain. Beside the one admitted to the church at our last communion there are two or three others concerning whom we hope that they have determined to follow Christ. If they continue to manifest as good evidence tha

they have chosen Christ for their Savior as they have of late, they may soon be admitted to the church. Some others have manifested more interest than formerly. Many heathens in the village have heard the gospel as it has been made known in the Bungalows and by the wayside and in their houses by the Missionary and the catechists, but we are still constrained to cry "Who hath beleived our report and to whom is the arm of the Lord revealed?" The heathen are still wedded to their idols and the Romanists apparently as strongly attached as ever to their superstitions. Some of the children in the schools have manifested an interest in learning the truth, but the evidence that their hearts are affected is still wanting. While we rejoice that even a few have as we hope received the truth and been profitted by it, our hearts are pained with the thought that the gospel is evidently only a "savour of death unto death to many who hear it, and that thousands around us are going down to the regions of darkness without even hearing the glad news of salvation. May he who has power to bring life out of this moral death breathe upon us from on high and revive his work amongus.

Manepy - (members 75)

| | |
|---|---|
| Members received on profession during the year | 0 |
| Excommunicated | 2 |
| Baptized children | 6 |

The church at this station has undoubtedly suffered during the past year from the fact that for most of the time no pastor has resided at the station. Rev. B. C. Meigs was removed from this station in March and after that Rev. J. C. Smith of Panditeripo superintended the affairs of the station until the first of November when they were given into the charge of Rev. W. W. Scudder. The number of persons attending on the sabbath is about 500 of whom 115 are adults and the attention given to the preaching of the word is encouraging. The pastor has commenced visiting the church members at their houses in company with Mr. Burnell in which labor he has

become much interested. A church meeting is held every Tuesday at which a portion of scripture is carefully examined and expounded. The members seem interested in these meetings.

## Chavagachery. (Members 10)

Public worship and the preaching of the gospel are attended in the church every Sabbath forenoon previous to which is a Sabbath School composed of children and Teachers from the day schools. On the afternoon of the Sabbath a church meeting is held at the pastor's house after which all the church members who are able go out into the village for the purpose of distributing tracts and conversing with the people on the subject of religion. Religious instruction has been imparted to a considerable extent in the neighboring villages by means of schools, Bible & tract distribution and by occasional visitation and preaching by the pastor. No unusual interest in religion has been manifested by the church members, but they have attended regularly all the meetings and ordinances of the church and with only one exception, there rests on none of the members suspicion for misconduct. We have reason for gratitude that so good a degree of harmony now exists among the church members.

## Varany. (Members 6)

Public worship is held in the church every Sabbath morning conducted by John Lawrence Catechist and a church meeting is held at his house on Sabbath afternoon. The communion of the Lord's Supper is observed in connection with the Church at Chavagachery. The present pastor at Chavagachery makes a practice of visiting this church once a month.

## Codoopitty. (Members 8)

Public worship has been maintained on the Sabbath by E. T. Cooly and the schools appear to have been well superintended by him. During the year there has been one infant baptism, but no admission to the church on profession.

Batticotta - (Members - 91)

Six members of the Seminary have been admitted during the year on profession of their faith. Two members have died, one has been excommunicated and two suspended. Infant Baptisms 6.

The regular preaching of the Gospel on the Sabbath has been maintained during the year, as also the usual meetings with Teachers, pupils, Monthly concerts and church meetings with the addition of a service every sabbath evening in the Seminary sus= tained by the Missionaries connected with the Institution.

The preaching in the villages has been less than for= merly for want of adequate strength. The attendance at the church on the Sabbath has averaged about 560.

The station at Valany continues under the care of the Native Evangelical Society. The Society have opened a second school in a village hitherto unreached and are about to erect a chapel for worship on the Sabbath.

We have enjoyed no season of especial outpouring of the Spirit during the year. It has seemed once or twice as though the Lord was about to visit us, but we still wait his coming and mourn his delay. Yet we have to rejoice and be thankful for the progress and growth we are permitted to see in the church members. We think we see some progress, in a proper understanding of their duties as responsible members of the church of Christ in distinction from mere dependants upon foreign aid.

We think we see also some more inclination to consecrate their property and talents to the work of the Lord. There has ban apparently an increasing interest in the condition of the heathen around as well as of other parts of the world. They have contrib= uted during the year their substance with considerable readiness and liberality and have shown in some cases a gratifying earnestness in laboring and praying for the salvation of others. They have contributed during the year $15 to the Native Evangelical Society and $10 towards the debt of

the Board besides the quarterly contribution for the poor of the church.

Much interest has been manifested by the Seminary church members in the distribution of tracts among the heathen. An association has been formed and they go out every Sabbath afternoon selecting for their particular feild of labor some villages hitherto comparatively neglected. They bring interesting reports of their reception by the people and succeed beyond our expectation.

Though there have been no accessions to the church from the heathen, yet the encouragements and opportunities to labor for and with them increase, more particularly with those who have been brought in contact with religious truth in our schools. We cannot believe that all the precious seed sown these many years will perish, and we rejoice in anticipation of the glorious harvest when the Lord grants the quickening influence of His Spirit.

It will be seen by the foregoing extracts that nothing very marked has characterized the year that has passed. The churches have enjoyed no special season of revival, and there has been no great turning to the Lord among the heathen. One individual only from among the heathen community unconnected with us is reported as having united himself with the people of God. Yet we are full of hope for the salvation of this people though we see not a single temple demolished or forsaken, nor the worshipers sensibly diminished;-though when we preach the gospel from village to village, some mock, others while they say it is good, show too plainly that the simplicity and purity of christianity have no attractions for them, while all unite in rejecting it. still we are full of hope. We know that God's word will not return to him void, and we are permitted to see that it does not. Its effect is as evident as the difference between a jungle and a cultivated feild. We know that the whole earth is to be "full of the glory of God as the waters cover the sea, for the mouth of the Lord hath spoken it" and we know that this is a part of the earth that is thus to be filled with God's glory. Sometimes indeed when we reflect that none of the multitude who hear our message show any inclination to turn to Jesus, we are ready to say

"our labor is vain and we have spent our strength for naught." Our hearts do sometimes indeed sink within us when what we so fondly hoped was a good impression seems to vanish like the morning dew, or when what we were so confident was the springing up of the precious seed proves to be only one of the devil's tares; yet we are not discouraged. God's precious promises sustain us; and we seem to hear his voice speaking to us "Be not afraid, but speak, and hold not thy peace, for I have much people in this land." We cannot but feel more and more that the present is an important period in the history of this people. Salvation through Jesus Christ has been proclaimed to them. Probably there are but very few who have not heard the 'sound thereof' while a great multitude have come so much in contact with the truth that their confidence in the idolatrous system of their fathers is weakened. As a consequence while all maintain the outward forms of idolatry, and nearly all are careless of eternal interests, some seek a refuge for their consciences in Infidelity, others form a new sect whose principal characteristic and charm is mysticism, while still others attempt to shield themselves behind that form of heathenism which rejects the popular idolatry of the country, declares that there is but one God the creator and preserver of all, and pretends to a deeper and more spiritual understanding of the great errors of Hindooism.

Moreover as the truth presses more and more, opposition begins to show itself in a more organized and determined form, and more direct attempts are made to sustain a religion so agreeable to their depraved desires. This opposition has been manifested in establishing heathen schools and delivering lectures in defence of heathenism in some of the principal temples, and now they are attempting to establish a printing press expressly for the purpose of opposing christianity and upholding heathenism. While we look upon this opposition as real cause for encouragement, yet we feel a necessity thrown upon us of greater vigor in our work of holding up God's truth, and

especially of a more simple and entire reliance upon Almighty stren
And we feel constrained to call upon all those who love the cause of Christ
to lift up their supplications to God continually for this people and
for us. We are not surrounded in this land by the hosts of the Israel
of God whose supplications come up before the Almighty as a sweet in=
cense, but we are a few among hosts whose wickedness calls for Heaven's
vengeance upon their land. We are not priveleged to proclaim the
Gospel to the children of the covenant;-heirs to the blessings promised to
God's people and their seed, but to children of wrath;-children indeed
of a covenant, but "a covenant with death and an agreement with hell;-
"instructed diligently" in all the devils precepts, and heirs of the cove=
nant curses, even the fury of God's wrath upon idolaters, which has
been accumulating for so many generations. But God has already
shown us that he is able to bring out a chosen people even from such a
race.

It will be seen by the reports of the different Pastors that they
perceive marks of progress in the churches and signs of encouragement
among Christ's flock. The members of Christ's church here cannot be
expected to be full grown men in Christ Jesus. To one who has sen
heathenism as it is could expect that they would spring up
fully clad in the Gospel armor from such ashes. They are
weak. They are children;- children in knowledge, children in
strength, children in courage; but have not the faith of ch
dren. This is ~~perhaps~~ one great cause of their deficiencies.-th
weakness of their faith.- and this is attended by what is
scarcely less disastrous,-a want of confidence in each other
The strength and weakness of the native church has been
brought more particularly to our notice, and perhaps also to
their own, of late, by some of their attempts at independent
organization and action. The distrust of each other, the fea
fulness and want of faith manifested has been instructi
to us as well as to themselves.- It is as true here as in

Christian lands that divine grace in regeneration, like the falling snow upon the landscape quietly assumes the characteristics of the individual mind. But unregenerate nature appears very different here; and the thorns and briars, and rough places, and dirty mud holes, though mantled by ~~the~~ divine grace, are not entirely hidden. We look to God to sanctify them through the truth, and we become more and more convinced that God's truth applied by his Spirit is the only means; and while we feel bound to bring the truth with its divinely purifying ~~influence~~ power to bear upon the hearts of ~~those~~ committed to our watch and care, we feel the necessity of exercising charity and forbearance towards them, endeavoring to bear in mind that the sinful nature ~~that~~ which struggles for victory in our own hearts is not necessarily less offensive in the sight of a holy God because more comely to human view. We feel also a great weight of responsibility resting upon us, so to walk as examples to a flock that depends so much upon us for example, and so to reflect the image of Jesus and follow in his footsteps that both our walk and instructions may tend to bring these "little ones" into closer communication with the same divine influence. We think we see in them too plainly to be mistaken, the Saviour's image, and this is our joy and our hope. — A portion of God's church is here, — and where God's church is, there God's light is shining; divine purposes are concentrating, divine promises are fulfilling, and covenant blessings descending. Where God's people are, there are living instruments for God's Spirit to work with, and ~~then~~ we may hope he will raise up leaders of the sacramental host of his elect. — We believe "incense and a pure offering" already arise from this dark place and we rejoice in this as a pledge that the name of the Lord of hosts will ere long be great here among the heathen. ~~here~~. —

In behalf of the churches

W. W. Howland

P. S. I send enclosed a Report of the N. Evang. Society which may be of interest in connection with the Report of the church.

Yr. W. H. —

Rev. Nathan Chapman

Rev. Nathan Chapman

Rev. Nathan Chapman

Batticotta Jaffna March 8. 1850

Rev. R. Anderson, D.D.
Cor. Secy A.B.C.F.M

My Dear Sir,

I have the pleasure to send you, enclosed herewith, the "Annual Tabular View" of the Ceylon Mission for 1849. "View of Printing and Binding" at the Manepy Press for the same period, and the "Annual Returns" of Male and Female Beneficiaries for the same.

The annual accounts of the Mission for 1849 are also sent to Mr Hill by this Mail. The Expenditures are £ 4.174. 14. 10; the Allowance was £ 4700. In my letter to Mr Hill I have remarked that "this saving has been effected principally in the Educational Department of the Mission, especially in the Seminary, which is brought down to £ 379. 15. 7¼. This is partly owing to the unusual cheapness of rice the past year and to the greater amount of "Receipts for Board" from the Pupils. On Repairs, the Expenses have been greater than usual, but you will notice they are rather special than Ordinary Repairs, that have increased the amount. On all other heads they have fallen rather below the usual mark. No Expence has been incurred on account of Buildings on the Pulneys for which an allowance was made two years ago, and it is rather doubtful whether the Mission will regard it expedient to prosecute the plan of erecting a Building there for its use. It seems more likely now, that the mountains of Ceylon will afford us the best facilities for a Sanatarium of the kind we need. Should it appear inexpedient, by the end of the present year for the Mission to attempt any thing of the kind at present, the money allowed for the Buildings may be returned to the Treasury of the Board.

I hope we shall be able gradually to bring the Expenses of the Mission to a still lower mark. The Committee may rely on our best endeavours to do so."

The Estimates for 1851 will (D.V.) be forwarded to you by next month's mail.

You will be happy to learn, that P. A. Dyke, Esq. Government Agent at Jaffna

has expressed his wish to become an annual Subscriber of £20 towards the support of the Dodoville Lem. Board. School and £10 for the general purposes of the Mission and has paid in £60 as his subscription for 1849 and 1850. He has also kindly suggested that an annual view of the Mission, its progress and its wants, if laid before the public here might lead many of the friends of the Mission to contribute either subscriptions or donations towards its support. The suggestion will probably acted upon, and I hope we may eventually realise something considerable by local contributions.

Mr Howland has been appointed to write the annual Report of the Churches for 1849 and his Letter will I suppose go to you by this mail. The particular wants of the Mission as regards men and means will form the subject of another Communication, which, it is hoped, may be sent with the Estimates next Month.

The affairs of the Mission are generally in a prosperous condition, except that we feel more and more the need of the Divine Spirit to awaken the dead around us to spiritual life. Several of the members of the Mission are in rather poor health, but with prudence, it is hoped, we shall be able to keep at our work. Mr Hastings has been led by various reasons to ask to be released from his connection with the Seminary, and his request has been complied with. He is now stationed at Manepy and will devote most of his time to the acquisition of Tamil, which he has hitherto been prevented from doing by his numerous other engagements. Mr Mills will take the general charge of the institution and Mr Howland will render such assistance as he is able, both in the department of instruction and direction.

I have been removed as you will perceive to Batticotta. Mr Burnell has taken charge of the Printing Office and Bindery and to some extent, of the Depository also. When I get through the pressure of official business which attends the close of the year, I hope to be able to render some assistance in some of the other various labours of the Mission, but my state of health, though somewhat improved by a six weeks' residence at the seaside, allows of only moderate exertions

in any kind of labour.

With Respects,

I Remain

My Dear Sir

Yours very truly

E E Allmon

Secy A C M

Jaffna, March 8, 1858

Rec. May 10

Ackd. Nov. 14

Batticotta April 3. 1850.

Rev & Dear Sir,

The Estimates of the Ceylon Mission for 1851 are herewith enclosed. There is some increase in the sum put down for Assistants, which is made necessary by a small increase in the number employed & by a little advance in the wages of some. £200 is again put down towards the Building of a Dwelling House at Oodospitty. It is uncertain whether the £200 allowed this year for that purpose will be expended this year. No beginning has yet been made for the reason that some of the Church lands there having been enclosed by the people, the Government Agent has promised to take measures to reclaim what has been unlawfully taken possession of, and until the limits of the ground are fixed it appears unadvisable to commence building operations. The sums allowed for this object will be applied for no other, and if they are unexpended at the end of the year, will revert to the Treasury of the Board or remain in hand as a part of the appropriation of the following year.

For Printing, you will perceive the sums are higher than usual. Last year we received no aid from the American Bible Society, nor have we any intimation that any will be received this year. For want of our accustomed aid* from this quarter the publication of the Holy Scriptures is undesirably restricted, and our local Society is in debt to the Mission for Printing and Binding. The British & Foreign Bible Society have contributed

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* It was formerly proposed that the aid of the American Bible Society should be sought in the way of Grants direct to the Jaffna Bible Society — it seems now to be admitted that aid had better be sought, as it was formerly given, by grants through the Board.

liberally towards defraying the expense incurred in preparing & publishing the new version of the Tamil Scriptures, & in the circumstances of the case, it is thought undesirable to press for more aid from that quarter, but rather to seek the assistance of the American Bible Society to further the publication of portions of the Scriptures for use in our Schools and for common distribution. A Letter on this subject will be addressed to the Secretary of the Bible Society either by this or the following mail.

The sum we ask from the American Tract Society is large, but the fact is, it has nearly all been anticipated in the expenditures incurred for Tract publications the last two years. At the end of 1848, the Jaffna Tract Society owed the Mission for expenses of Printing, &c. £152. 5. 9. At the end of 1849, the debt amounted to nearly £400. It may ~~appear~~ appear to you imprudent for us to have allowed this debt to be incurred. Circumstances, however, seemed to justify the course taken by the Mission. There was a demand for Tracts; the old stock was out; to meet the want it was necessary to reprint such as were out of print. After the experience had of the liberal designs of the Societies in England & America it did not appear just to them or to ourselves to let our stock of Tracts run out, before application was made to these Societies for the assistance necessary to meet our wants. It is hoped they will be able to make adequate grants to relieve our local Society from its present pecuniary embarrassments. If they cannot do this the Press must stop, and Tracts must be denied to those who seek for them. It was moreover, anticipated that some assistance would have been received from the Madura Mission, to whom upwards of £70 worth of approved Tracts were sent in 1849, but having no money of the American Tract Society in hand, unexpended, the brethren of that Mission could not make their

usual payment for the Tracts they received. A Letter will be sent to the American Tract Society by the next mail, elucidating our wants in this respect, which will be left open for your perusal.

I do not know that further explanation is required in regard to the Estimates. It is hoped the sums called for for Educational purposes may be gradually lessened, as the natives become prepared to bear assessment for that object. Should the Revenues of the island improve, the Government would probably afford larger contributions than they have hitherto done to sustain this department of the Mission

With Respects

I remain

My Dear Sir,

Yours faithfully

D L Minor

Secy A C M

The Rev R. Anderson D.D.

Cor. Secy A.B.C.F.M.

Estimates for Ceylon Mission
Batticotta — April 3rd. 1850
Recd. June 13th. 1850

Aud. Nov. 14

Needed from Bible & Tract Societies.

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No. 1

MADRAS CIRCULATOR, JULY 22, 1850.

Hubbard, near Tanjore, in consequence of his having resisted their caste notions. After mentioning that he had not seen it, he gave us some information of a very painful nature, relative to the position of the American Missionaries of Jaffna, on the subject of caste. It appears that they are upholders of this system, or rather we may say the tolerators of it. At least so we judge from by what he told us.

Nearly three years ago, while Dr. Scudder was a corresponding member of the Madura Mission, the subject of rooting out caste from the churches of that Mission was extensively agitated. Its members felt that it could no longer be tolerated. It was in September 1847, that the communicants of the different churches were told that they must renounce it, or be cut off from the privileges of the Lord's Supper. They were told, in the presence of Messrs. Meigs and Fletcher of the Jaffna Mission, at a meeting convened for that purpose, that a social repast would be provided, previous to the celebration of that ordinance, and that none would be permitted to come to it, except those who should partake of this repast. About sixty of the helpers and other church members refused to attend it. They preferred turning their backs upon the Lord's Supper, to the contraction of that which they considered, would be defilement, if they sat with their Pastors and others of inferior caste to themselves. Among those who refused to attend this repast was a young man, by the name of Cooley, who publicly defended the usages of caste, at the meeting just referred to. Of course he was one of the number, who was cut off from the church. After having been thus cut off, he went to Jaffna, and was immediately on his application to the churches of the American Mission there, received into their communion, and that too without the renunciation of that sin, for which he was deprived of the privilege of coming to the Lord's Supper in Madura. He was admitted by Messrs. Meigs and Fletcher, who were present as just stated, at his suspension from the church, and by Mr. Spaulding and the other supporters of caste in that Mission, though Cooley brought with him a paper from Mr. Taylor to show his reprehensible position in the church; and which was given for the express purpose of nullifying a certificate of good membership which he had some time previously received. The following quotation from a letter of the Jaffna Missionaries to the Missionaries in Madura, will confirm the last part of the above statement. "Cooley came to us, with regular papers of dismission, though it was stated that he had subsequently given you occasion to be displeased with his conduct. But it did not appear advisable for the Mission to take *formal* notice of the opposition which he is said to have offered to your proceedings on the question of caste, though we could not regard it but with disapprobation."

Caste had manifested itself in such a marked manner, in Madura, that to tolerate it would have been sinful in the Missionaries there. For instance, one man, a Catechist from Tanjore, requested his Pastor, Mr. Taylor, while on a visit to the village where he laboured, not to enter his house (a house lately built at Mission expence) through fear that he might defile it. One of Mr. Muzzy's Catechists brought in his Journal, in which it was written that he had visited one or more *low caste* villages. It was afterwards ascertained that he had not been near them. He chose rather to tell a lie, than to contract, in his estimation, defilement by going to their villages. Mr. Ford's Tamil teacher, declared that if the

otherwise, when they are harbouring a suspended member of a *sister* church—a suspended member, who, on no account would be allowed to partake of the Lord's Supper in any of the churches of Madura.

From the remarks just made, Dr. Scudder excepts the Rev. William Scudder of the Jaffna Mission. He, has maintained that Cooley should not be retained as a member of the Jaffna churches, but be transferred to Mr. Taylor. He, with Mr. Smith of that Mission, are the only signers of the Minute of the Madras Missionary Conference on the subject of caste.

From the above statement of Dr. Scudder, we have been constrained to draw several painful inferences.

The first is, that the Madura Mission has not experienced that treatment from the Jaffna Missionaries which etiquette requires, that they should have received. These Missions, we are informed, are supported by the same Board. The Madura Mission impressed with the necessity of eradicating heathenism, in every shape, from their churches, suspends a member because he will not forsake it. He applies for reception to the churches in Jaffna. He is received, according to their own account, while adhering to this very heathenism for which he was cut off from the churches in Madura. It appears to us, that the Jaffna Missionaries should have said to Cooley when he applied for admission. "As you have been suspended from the Madura churches for what they consider to be an adherence to heathenism, it would not be proper for us to receive you, and thus before the members of our different churches, express our disapprobation of their doings. Were we to receive you, we should come into collision with them. It will therefore, be better for you to apply for admission to their communion as you are now cut off from it, before requesting to unite with us. Settle your difficulties with them and we will cheerfully receive you." Instead, however, of pursuing this course, the Jaffna Missionaries receive him into their communion, thus virtually declaring to the world, that the conduct of their brethren in the Madura Mission is wrong, and that the conduct of Cooley has been right. We would gladly draw a veil over this dark shade of their proceedings if we could; but we do not see that we can do so. We think, the Jaffna Missionaries took a fearful stand against the Missionaries in Madura by receiving a suspended member of their Mission, while adhering to the very crime for which he was suspended, and for which Mr. Taylor, (very justly in our view) declares that he will excommunicate him, unless he repents of what he has done. Their act amounts to what must be considered a public censure of their conduct.

A second inference, which we have drawn from the proceedings of the Jaffna Missionaries in Cooley's case, is, that they have placed his immortal interests in a most fearful position. The very essence of the gospel is humility. "In lowliness of mind, let each esteem other better than themselves" is its command. The very essence of Caste is to root out every feeling of humility and to substitute pride in its place. For what was Cooley suspended from the Madura Churches? For one thing, it appears from Dr. Scudder's statement, and for one only: and this, for declaring that he was better than others. We do not see that his conduct differed in any respect from that of the Pharisee, who thanked God that he was not "as this publican" With this spirit he was received into the Jaffna Churches—the Missionaries virtu

A fourth inference, which we have drawn from the proceedings of the Jaffna Missionaries in Coolye's case, is, that a breach has been made between them and the Missionaries in Madura, which can never be healed while the former maintain their present position. On the one hand, Mr. Taylor declares that Cooley is a suspended member of his church and that he will not allow him to have a standing in the Jaffna churches. On the other hand, the Jaffna Missionaries declare that they will not give him up. We are of the opinion that on the Jaffna Mission rests the responsibility of healing the breach. In that Mission, we learn, from Dr. Scudder's statement, that there is one of its members who is disposed to heal this breach, by restoring to Mr. Taylor his suspended member. We commend him for such conduct, and would add that in our view, the only honorable course for them all, is to adopt the same views and act accordingly.

A fifth inference, which we have drawn from the proceedings of the Jaffna Missionaries in the case of Cooley is, that they are pursuing the very course, which above all others, will be ruinous in the end to the spreading of a pure christianity. So long as caste is allowed in the Jaffna churches, these churches will be half heathenish: and what do the Pastors of these churches in reality do, but to unite with Brahmins and others in supporting the most accursed system, which even disgraced the world. To use a quotation, which we made in a former issue "The system of caste is the great moral evil, the great degrading characteristic of the religion from which it is desirable to convert the Hindoos. Missionaries—Christian Missionaries, it is said have received as nominal christians, converts, Hindoos who had stipulated to be allowed to retain their observances of all the caste distinctions, ceremonies and usages. What would be thought of a Missionary who would receive christian converts on the understanding that they were still to be allowed to worship graven images? And yet this case would not be so grossly absurd as the acknowledging of men to be christians, while they are slaves to the demoralizing and degrading system of caste—a system which directly opposes itself to te the very existence of christianity, which teaches the equality of all men in the sight of God and holds out the same high destiny, the same heirship of heaven to all the human race. Towards the destruction of the horrible system of caste, all the efforts of the Missionary ought to be directed as against the very soul and strength of this kingdom of darkness. It might almost as rationally be said, that a man could be a murderer, and yet free of the guilt of shedding of blood, as that he could be an observer of caste distinctions and a christian—in the lowest and loosest sense in which the term could be applied. And we confess that in our opinion that Missionary has more reason to feel gratified whose ardent and straightforward efforts in the cause of truth have produced no visible good effect, than he who has gathered about him a crowd of followers calling themselves christian converts, and upholding under that name the worse than heathenish system of caste."

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This act, namely the reception of Cooley by the Jaffna churches, called forth as might be expected, the disapprobation of the Madura Missionaries. They passed a vote expressive of this disapprobation. Dr. Scudder as a corresponding Member of the Madura Mission wrote largely to them, expressing his disapprobation also, of their conduct, and entreating them to dismiss Cooley from their churches and send him back to Mr. Taylor, of whose church he was a suspended member. Mr. Taylor, in his individual capacity, as Cooley's pastor, protested against the action of the Jaffna Missionaries also, declaring that he would not allow Cooley to be retained in their churches, and further, that if he did not repent of his conduct, he would excommunicate him from his church. Nothing, however, has had any effect, in inducing the Jaffna Missionaries to retrace their steps. To this day, nearly two years since they received him, they persevere in their determination to retain him, though they know that they have brought themselves into a state of collision with the Madura Mission. Indeed how could this be

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CASTE IN THE JAFFNA CHURCHES.—Sometime ago, when in company with Dr. Scudder, we referred to an article of ours, which had that day appeared in our paper, and in which, a reference was made to the breaking up of the congregation of Mr.

nicate him, unless he repents of what he has done. Their act amounts to what must be considered a public censure of their conduct.

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A third inference, which we have drawn from the proceedings of the Jaffna Missionaries in the case of Cooley is, that if such a course of conduct is pursued, there will be an end to all order in native churches. Insubordination must necessarily be a universal result. Those who act in this manner cannot escape the charge of being the promoters of such insubordination. To use the words of the Madras Missionary Conference, in their Minute on the subject of caste, "their position directly supports caste in the eyes of Native Christians of other denominations (thus strengthening what other Protestant Missionaries are labouring to destroy) promotes insubordination; and leads those who are dissatisfied on account of caste to forsake their own Pastors and unite with caste Churches to the great injury of scriptural discipline and of Christian principle and affection." With what contempt must Cooldy look down upon his former Pastors in Madura, while he is supported in his heathenish notions by the Missionaries in Jaffna: and with what contempt also must he look down upon those Native Christians, who forsook this heathenism in the day, when he turned his back upon them.

rationally be said, that a man could be a murderer, and yet free of the guilt of shedding of blood, as that he could be an observer of caste distinctions and a christian —in the lowest and loosest sense in which the term could be applied. And we confess that in our opinion that Missionary has more reason to feel gratified whose ardent and straightforward efforts in the cause of truth have produced no visible good effect, than he who has gathered about him a crowd of followers calling themselves christian converts, and upholding under that name the worse than heathenish system of caste."

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tion of the will, and the state of mind of the testatrix. The learned Counsel in support of his argument quoted Roscoe page 88 He objected to the production of the will as evidence in this case. Then there was a variance as to the tie of the premises between the declaration and the evidence. The plaint expressly described the Kaplanade."

repairs; the rents accordingly were paid by witness every month to Chokalingum's Conicopoly named Yagapa Moodeliar. Payment of the rents was proved by this witness till the year 1833,—after Mr. Lee's decease. Previous to his death, Mr. Lee sunk a well in the Verandah of one of the godowns, respecting which, it would appear, Chokalingum called on Mr. Lee and high words ensued, which resulted in Lee ordering him off the premises. Scaife and Lee remained on the premises till 1837. Some time previous to this a Brahmin brought a Power of Attorney to Mr. Lee, who kept it and ordered the Brahmin to go away. The witness was not aware of the nature of Power of Attorney. One however was read to the Court which appeared to be a general one from Ninamahl to Chokalingum Moodeliar, appointing the latter agent in the collection of all debts, rents, &c, but bearing no special reference to the premises in question. The execution of the Power of Attoney admitted by defendants.

Yagapa Moodeliar late the Connicopoly to Chokalingum proved the receipt of the rent until the month of September in the year 1828, and recognized his Signature on the Bills further same produced. The Bills were worded "to rent of my 3 godowns &c. &c, received payment—Yagapa Moodeliar." The witness never made any agreement personally with either Mr. Laird or Scaife and Lee.

An old native man from Salem, proved the deceases of one Sooberoy Chetty, one of the attesting witnesees to the will of Nagamahl Chetty, and described the others, viz. Rangapa Chetty and Soopermul Modeliar as residing at Salem; also one Goparel Chetty, who was alleged to have signed an agreement bearing reference to the premises in question. The witnesses deposed also to the handwriting of the parties. All were Salem people.

Mr. J. B. Norton for the defendants, contended that if the evidence already heard was all that could be adduced to prove the will it was insufficient. Salem being out of the Jurisdiction, a Commission should issue to enquire as to whether, at the time of making the will, the party was of sane and sound mind. It might be very true besides that the last witness could swear to the attesting witnesses—still one of them at least was required in a case of this nature to prove the will. Two things it was necessary to prove, the due execution of the will, and the state of mind of the Testatrix. The learned Counsel in support of his argument quoted Roscoe page 88. He objected to the production of the will as evidence in this case. Then there was a variance as to the site of the premises between the declaration and the evidence. The plaint expressly described the premises as being situated 'on the Esplanade." The learned Counsel contended that the Esplanade was public Government property, that there were no house on the Esplanade, that there was a highway road between the Esplanade and any house at all—and that the only building which could be described as being 'on the Esplanade," were the lighthouse and one or two old tombs. Consequently it was an improper description of the premises to say that they were "on the Esplanade." The learned Counsel in reply to a question by the Chief Justice, said that it would be an improper description of the Court house to say that it was "on the beach," although he was aware that whom it was generally designated. He had been nonsuited in that Court before on that very point. He would suppose that his close and freehold was bounded by the highway, and that he chose to dig a pit on the extreme verge of the boundary of such close and freehold. Suppose a man were to fall into that pit. In that case he would be liable to no prosecution for nuisance, inasmuch as that pit could not be described as "on the highway:"—but if he were to dig a pit in the middle of the highway road, it would then very properly be described as being "a pit on the highway" and he would be amenable for a nuisance. An essential particular wrongly described in the declaration was a fatal varience. If a house situated on a field were described as being "on the close of A," instead of "on the close of B"—it would be an improper description and the defendant would be entitled to a nonsuit, 'I Starkieon Evidence 433." In this case he (Mr. Norton) was prepared to admit that the house in question did abut on the Esplanade, but contended that it was actually off it.

The AdvocateGeneral in reply stated that following his learned friend's argument, a house on the esplanade ought actually to be described as a

the defendants. He contended that there was no evidence immediately connecting Chokalingum with the property otherwise than as the agent of Ninamahl and he contended that the evidence with reference to the will was altogether insufficient. There was not evidence even to show that the premises where ever the property of Ninamahl—no title had been shewn. The property willed by Ninamahl was simply described as 4 houses situated in Madraspatnam with 5 godowns. It did not even appear that Mr. Lee recognized Chokalingum in the matter for when he was engaged in digging a well the man was kicked out on complaining. If the parties had a proper title why was not the present action brought then? Payment of the rent appeared to have been discontinued for years and yet the plaintiffs took no notice, and no action was commenced till December of last year. The learned counsel said he did not press for a nonsuit. He contended that the evidence was imperfect and he went for a verdict on a point of law.

The Advocate General contended that if the title were proved to any premises consistent with the description in the declaration, it was sufficient; and the plaintiffs were not bound to produce any more particular description especially in actions of ejectment. He would urge that, in this case, there was no further evidence required than had been produced. The testatrix died at Salem, leaving a Will appoining Chengleroy her agent. What had been said respecting the title, with deference to his learned friend, did not deserve notice.

The Court held that in an action of this nature it was necessary to look to something like reasonable evidence, and considering in the present case that better evidence might have been given, that already taken was insufficient. Looking again at the length of time since the payment of rent had ceased, a period of upwards of 16 years, it did seem singular that this action was not brought before; in Chokalingum's time for instance who lived up to four years ago. The Court did not think, upon the whole, that the lesser of the plaintiff had given such evidence as would justify a verdict dispossessing the plaintiffs of property which they had held for years. It was optional with the parties to take a nonsuit if they pleased, or a verdict for the defendant the Court not being satisfied that the connection between the present plaintiff and the original owners had been sufficiently proved, there being no trace connecting Chokalingum with the parties further than a Power of Attorney of a general nature merely appointing him as an agent for the collection of debts; rents and so forth.—*Athenæum, July* 20.

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Our Correspondent Index calls our attention to the question of native princes being to adopt sons, on failure of ligitimate issue; and charges us with standing aloof from the subject, whilst some of our cotemporaries are making it a topic of discussion: a charge that might have been spared, considering how often, and at what length the question has been treated upon in the column's of the *Crescent*.

However, being thus publicly called upon,—we have no objection to revert to the case and condition of the native princes,—nobles they ought rather to be called—and who, although INDEX imagines them to be few in number,—we state it on the authority of the *Friend of India*—amount in the aggregate to three hundred; enjoying greater or less advantages for having helped to forward British power by the ennihilation of their own.

Our correspondent demurs to the logic of the *Atheræum*, who would cut off from these nobles the privilege of adoption, in order that the British Government might secure the reversion of their territories, and of the pensions and jaghires held in lieu of territory, surrendered to the State: but the logic of the *Athenæum* is also that of the back-stair oracle, and of the Court of Directors; who have already deprived the territorial princes of this privilege, and, we doubt not, will shortly do the same by the stipendiary nobles: for Honorable John can no longer pay his way, his treasury is empty, his means of taxation exhausted; and he has besides, the comfortable prospect before him of losing his profitable gains on smuggled opium, and not improbably, those on his execrable monopoly of salt; yet, if he is to keep the country, his men of war must get their wages, and his civil servants enjoy their four thousand a year. The money must come from some where, and as the poor classes have nothing left them but their skins, which, if he converts into leather he loses the labour of his slaves, and the revenue dependent on that labour,—he appears to have no resource but to lay hold of the few rich folks yet remaining under his paternal sway, and strip them as bare as he has stripped the riots.

It is a case of necessity; and necessity is paramount to all law, to right, to all justice, to all

The native law of inheritance, a law as sacred as that of regal adoption, and affecting the millions as well as the units, has been only the other day broken down, under the pretence of relieving christian converts from disabilities of their own making, and if the Government have thus disposed of a part of Hindu property, in favor of those who have no other right to it, than the sic volo sic jubeo autocracy of the Ruling Power,—can it be supposed, that, the same Ruling Power will refrain from disposing of the rest? A law invalidated in one point, is cancelled in the whole; and Government has the same power to dispose of all, as it had to dispose of any portion. Nothing is wanting but the way; and that can be easily found: the exigencies of the state are much better excuse than the exigencies of the missionaries.

Index talks about duty and justice. Bah, what are they in contest with necessity and cupidity, but the song of the nightingale to the ears of the famished hawk? There is no hope for the princes and people of India but in themselves. Let them unite in their own behalf, while they have yet something left worth struggling for: let them be free with their money, while they yet can call it theirs: let them lay before Parliament in the most efficacious manner, whether by deputies sent home, or by European agents in England, their wants, their grievances, and their fears; if they do this, they will succeed in obtaining whatever reasonable redress they look for: if they will not do this, they are the merited victims of their own apathy. They deserve no sympathy who will not help themselves.—*Crescent, July* 20.

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# INDIAN INTELLIGENCE.

## Calcutta.

A letter will be found above from Mr. Hayden, the agent of the Boston Ice Company, who we observe assures the public of the determination of his principals to keep up a regular supply for the future. They will find it necessary to build an Ice House, if as we hear, they intend to keep a large stock always on hand. Mr. Tudor is equally determined it seems, not to be driven out of the field, and we have no doubt that the rivalry of these to estabishments will lead to a much larger consumption of ice than we have yet seen. A rapid sale will make the lower price now charged remunerative, for according to statements already published, three quarters of what is now landed is lost.—*Englishman, July* 8.

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We published yesterday from the *Delhi Gazette*, notice of a recent gambling affair at Simla, which seems to have caused no little discussion in the Station itself. A private letter which reached us yesterday, mentions, with apparent disgust, the refusal of the Commander-in-Chief to interfere, though the subject was brought officially to his notice. He has shown so strong a dislike to gambling, and has punished it so severely when opportunity offered, that some surprise was manifested at his apathy in this instance. Various conjectures were afloat as to it, the most plausible seems to be, that Sir Charles Napier's time and thoughts are just now incessantly engaged in the collection of information, which it is well known he has been sending away in large packets by every mail to a late Governor-General, who it is supposed is to make use of it in Parliament. Sir Charles must have a Blue Book of his own, but from all we hear on the subject, we are inclined to believe, however strong the case he may make out against others, that he will hardly be able to justify himself as to the causes of his resignation.—*Englishman, July* 9.

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## Bombay.

### THE REVD. J M. MITCHELL IN REPLY TO THE SUMMACHAR'S LAST.

SIR,—Will you kindly insert the following note addressed to the Editor of the *Summachar*

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that the last witness could swear to the attesting witnesses—still one of them at least was required in a case of this nature to prove the will. Two things it was necessary to prove, the due execution of the will, and the state of mind of the Testatrix. The learned Counsel in support of his argument quoted Roscoe page 88. He objected to the production of the will as evidence in this case. Then there was a variance as to the site of the premises between the declaration and the evidence. The plaint expressly described the premises as being situated "on the Esplanade." The learned counsel contended that the Esplanade was public Government property, that there were no house on the Esplanade, that there was a highway road between the Esplanade and any house at all—and that the only building which could be described as being "on the Esplanade," were the lighthouse and one or two old tombs. Consequently it was an improper description of the premises to say that they were "on the Esplanade." The learned Counsel in reply to a question by the Chief Justice, said that it would be an improper description of the Court house to say that it was "on the beach," although he was aware that whom it was generally designated. He had been nonsuited in that Court before on that very point, He would suppose that his close and freehold was bounded by the highway, and that he chose to dig a pit on the extreme verge of the boundary of such close and freehold. Suppose a man were to fall into that pit. In that case he would be liable to no prosecution for nuisance, inasmuch as that pit could not be described as "on the highway:"—but if he were to dig a pit in the middle of the highway road, it would then very properly be described as being "a pit on the highway" and he would be amenable for a nuisance. An essential particular wrongly described in the declaration was a fatal varience. If a house situated on a field were described as being "on the close of A," instead of "on the close of B"—it would be an improper description and the defendant would be entitled to a nonsuit, 'I Starkieon Evidence 433." In this case he (Mr. Norton) was prepared to admit that the house in question did abut on the Esplanade, but contended that it was actually off it.

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Our correspondent demurs to the logic of the *Atheræum*, who would cut off from these nobles the privilege of adoption, in order that the British Government might secure the reversion of their territories, and of the pensions and jaghires held in lieu of territory, surrendered to the State: but the logic of the *Athenæum* is also that of the backstair oracle, and of the Court of Directors; who have already deprived the territorial princes of this privilege, and, we doubt not, will shortly do the same by the stipendiary nobles: for Honorable John can no longer pay his way, his treasury is empty, his means of taxation exhausted; and he has besides, the comfortable prospect before him of losing his profitable gains on smuggled opium, and not improbably, those on his execrable monopoly of salt; yet, if he is to keep the country, his men of war must get their wages, and his civil servants enjoy their four thousand a year. The money must come from some where, and as the poor classes have nothing left them but their skins, which, if he converts into leather he loses the labour of his slaves, and the revenue dependent on that labour,—he appears to have no resource but to lay hold of the few rich folks yet remaining under his paternal sway, and strip them as bare as he has stripped the riots.

It is a case of necessity; and necessity is paramount to all law, to right, to all justice, to all humanity, and to all religion. Under this necessity bankrupt John possessed himself of the little state of Sattara, which lapsed to him for want of an heir, of which he would not permit the adoption; and the precedent thereby established will, most assuredly, be continued towards every other territorial prince; on whose possessions it has already virtually seized; its practical operation being merely a contingency of time, or, as Mr. Bethune would say, of expediency: and happiest will those native nobles be, who are permitted to hold their property until the contingency of failure of direct heirs arrives: for most of them will be plucked, we expect, long before that day, unless by a unanimous appeal to the Parliament of the British nation, they can obtain a guarantee for the engagements entered into by the Company, when native alliances formed the steps of their ladder, by which they have mounted to the Lordsdom of Hindustan.

As to perception of moral right and wrong Honorable John never had any,—from the hour, when he first cringed to the petty princes of India for permission to sell his wares upon their coasts, down to the auspicious day when he annexed the kingdom of the Five Rivers—expect the gain of loss of power and money to himself. The rights and laws of the natives he has respected so long as that respect contributed to his advantage; and as his ruling passion is self aggrandizement, he will cease to respect them, when, by so doing, he can safely minister to his profit. What are native laws and rights to him but green withes to a Sampson?

Index may depend upon it, that the measures proposed by the *Athenæum* and the *Friend of India*, are the real plans of the Court of Directors, and that they will sweep away, one after another,—and that as quickly as opportunities admit,—every nominal potenate and noble, from off the soil of their conquests. They may, like the thirty tyrants of Athens, commence with those whose ruin is likely to be viewed with dissatisfaction: the mens who govern badly, or who spend their stipend lavishly: but they will not stop until both good and bad are reduced to the same state of destitution: and Index is not far mistaken in supposing, that the doom of the princes will, eventually, become the doom of the people: and the right of adoption be taken from the private individual, as it has been taken from the occupant of the throne.

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who we observe assures the public of the determination of his principals to keep up a regular supply for the future. They will find it necessary to build an Ice House, if as we hear, they intend to keep a large stock always on hand. Mr. Tudor is equally determined it seems, not to be driven out of the field, and we have no doubt that the rivalry of these to estabishments will lead to a much larger consumption of ice than we have yet seen. A rapid sale will make the lower price now charged remunerative, for according to statements already published, three quarters of what is now landed is lost.—*Englishman, July* 8.

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We published yesterday from the *Delhi Gazette*, notice of a recent gambling affair at Simla, which seems to have caused no little discussion in the Station itself. A private letter which reached us yesterday, mentions, with apparent disgust, the refusal of the Commander-in-Chief to interfere, though the subject was brought officially to his notice. He has shown so strong a dislike to gambling, and has punished it so severely when opportunity offered, that some surprise was manifested at his apathy in this instance. Various conjectures were afloat as to it, the most plausible seems to be, that Sir Charles Napier's time and thoughts are just now incessantly engaged in the collection of information, which it is well known he has been sending away in large packets by every mail to a late Governor-General, who it is supposed is to make use of it in Parliament. Sir Charles must have a Blue Book of his own, but from all we hear on the subject, we are inclined to believe, however strong the case he may make out against others, that he will hardly be able to justify himself as to the causes of his resignation.—*Englishman, July* 9.

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## Bombay.

### THE REVD. J M. MITCHELL IN REPLY TO THE SUMMACHAR'S LAST.

SIR,—Will you kindly insert the following note addressed to the Editor of the *Summachar*

If this disscussion is after all not to go on, you will do me the justice to admit that I have stuck to one thing all along and that the shuffling and evasion have been wholly on the other side.

I think I must trouble you with one other letter on the subject. I think I can explain why my opponent suddenly shifted his ground, and now manifests so dogged a determination not to keep to his original challenge.

I remain, Mr. Mditor,
Your's obediently,
J M. M.

—*Bombay Gazette, July* 11.]

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### *To the Editor of the Summachar.*

SIR,—The state of the question between you and me is simply this. You repeatedly asserted that my little work called "Letters to Indian Youth" contain unjust and erroneous statements regarding the Parsee Religion; and you challenged me to a public discussion that you might prove the truth of the accusation. I accept the challenge.

I am now waiting for you to commence the discussion.

You have brought a very serious charge against me, and I demand that you either prove or retract it.

I remain,
Your obedient Servant,
J. M. M.

July 10th, 1850.—*Ibid.*

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## FORT ST. GEORGE GAZETTE,

*Friday Evening, July* 19, 1850.

*Fort St George, July* 16, 1850.

A. Freese, Esq. Collector and Magistrate of Chingleput, resumed charge of the District from T. B. A. Conway, Esq. on the 16th Instant.

Sergeant Daniel Dunn, of the Artillery Company, deeply and sincerely regretted by all her relative and friends.

Requies cat in Pace.

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*Printed and Published by* P. VELLOMS & Co., *No.* 27, *Popham's Broad-way.*

Batticotta, Aug. 9th 1850.

My dear Sir:

I am happy to report that our families are enjoying their usual health. Mr Burnell is absent at Madras, leave having been given him to make a short visit there with the hope of benefiting him in his business line. Mr. Hastings is spending a few weeks at ~~Nadt~~ Varany for the purpose of preaching & distributing Tracts to the people in that region.

The brethren have all been requested to write out their views in answer to yours of Dec. 19th. Some have written & others have not. A multiplicity of engagements of one sort & another have hindered them.

Mr & Mrs Muzzy & Mr & Mrs Rendall at the Madura mission are now in Jaffna. Mr. & Mrs. Rendall are stopping at the Health Bungalow at Passeur. His health seems to be a good deal enfeebled but he thinks he has derived some benefit by the change experienced here. Mr & Mrs Muzzy

spent the remainder of the week in Madura.

Six persons are about to be received into the Church at Cadosville & 4 or 5 at Batticotta.

The annual meeting of the Native Evangelical Society was held about a week ago at Mandy. The meeting was conducted by the native brethren. Most of the missionaries, their partners & some of them assisted in the exercises. The audience was large & good at time. The occasion served to show the progress made by the native Church in zeal & enterprise for the Christian cause. They are attempting to enlarge their sphere of labors, by employing an additional Catechist & Schoolmaster. It is very pleasant to see them thus beginning to assume the business of sustaining & carrying forward the work of evangelization in this land.

The cholera prevails to a considerable extent in places near this & is pronounced fatal to children. It is supposed some 600 or 700 have died from the disease, & yet it can hardly be said to have assumed the epidemic form.

Things are going on pleasantly in the Mission but there is no special interest manifested on the subject of religion. Worldliness seems the prevailing spirit of the Community.

We are greatly rejoiced & encouraged to hear

extensive revivals of religion in our native land, & hope the showers of blessing may soon descend upon this front of the Lord's vineyard.

We have been favored with a copy of the Madras Circulator of July 22 from Dr Scudder, in which appears what purports to be an editorial, (that which any one might know was Dr. Scudder's production) of more than two and a half columns of strictures on the Jaffna missionaries for their proceedings in the case of Cooley & their general position on the subject of Caste. I enclose the article, though I think it highly probable that Dr S. will send you a copy & express to Editors in the U.S. It is as you see will persume a tissue of misrepresentation.

Mr Wm Scudder has taken occasion from this proceeding of his father to state precisely what he has said to him on this subject which is this: (in ~~conversation with his father, at Madras~~)

"1. That the members of this (the Jaffna) Mission had no idea that Cooley was considered a suspended member of the Madura Church, & that I thought any ecclesiastical body would have received him on the presentation of the papers he possessed. —(2.) That since the Jaffna Mission had made the statement that he considered him a suspended member of his Church; through feelings of courtesy to him & for the sake of peace, & good fellowship between our churches, I should be willing to appear Cooley thinks that he is in

case he had been received into a Church, where I w
the only responsible person." — — In regard to Mr Taylor c
sidering Cooly a suspended member — it rests on Dr. Scudder's statemen
simply. Mr Taylor never made any communication to this
mission on the subject. In order to ascertain how far
the proceedings of the Madura Mission on the Caste question
partook of the character of orderly Church discipline, I re-
quested a good many months ago, to be furnished with
a copy of the record of their proceedings on the subject.
and as Dr Scudder will now probably try to bring the subject
before the public at home, it may be of use for you to
have it. I therefore quote it. — —

Extract.

"The Minutes passed in regard to Caste at our
meeting of Sept. 8th 1847 were as follows:

"1st Voted, That we invite our native assistants to
partake of a love-feast with us to-morrow at one
o'clock P.M. & that we do not administer the Sacra-
ment to those who refuse to come.

"2dly Voted, That brethren Cheng & Chandler be a
Committee to make arrangements for the above
feast —"

"At our following meeting in Oct. we considered the
subject of Caste in relation to our Seminary, but n
other minute was adopted in regard to the above subject
Madura Sept. 28. (Signed) J. Rendall"
1849

You will regret as deeply as we do that Dr S. has seen fit to pursue this course. He en

dently is expecting & hoping to draw the Missionaries into a public Correspondence with him on the subject, but I trust we shall have grace & wisdom to keep still; — at least to keep still as long as we can.

I am happy to state that the Government have lately made a Grant of £100 to the Mission. —

Lord Torrington, our Governor has sent in his resignation, so that we shall soon have a new representative of Her Majesty to rule over this Colony. Lord T.'s rule has been any thing but a peaceful one for himself.

In regard to the matter of titles to lands, opportunity has been waited for to consult Legal authorities as to our titles. Being aliens, it is uncertain whether we, or the Board, can legally hold ✝ landed property here. We wish to take counsel on the subject. We shall not be disturbed in our possession of the land, while we behave as we ought to, if we can get no legal title to it. But I shall write again on this subject

[illegible]

[illegible]

[illegible]

Manepy, Jaffna, March 1. 1851

Rufus Anderson, D.D.

Rev. and Dear Sir,

A review of another year of the history of our Mission presents much to awaken our gratitude, and to call forth praise to the great Head of the Church. We have not enjoyed a general out-pouring of the Divine Spirit upon our labors, and it has not been our happiness to welcome multitudes to the privileges of the Church of Christ - yet God has not left us without many tokens of His love.

During the year, no member of our Mission has been removed by death. With few exceptions, we have enjoyed good health and been enabled to remain at our several posts of Labour. One of our number - Mr. Minor - in consequence of his own impaired health and the circumstances of his family, has been obliged, after a residence here of nearly seventeen years to return to America with his family. We deeply regret the necessity which has caused the removal of so useful a Labourer and well-beloved Brother from the field. This Mission now numbers ten - 8 ordained Missionaries and 2 assistant Missionaries.

In order to give a connected view of our Missionary operations for the past year, we proceede to report briefly each Department of labour.

## 1. The Churches.

There are connected with the Mission eight Churches numbering 375 members. During the past year, 33 have been received on profession of their faith in Christ; 5 have died - 4 been excommunicated, and 4 suspended from the privileges of the Church; 37 children have received baptism. Of the 33 added to the Church during the year, 10 were members of the Seminary at Batticotta, and 6 of the Female Boarding School at Codoville; 9 were baptized in infancy.

The Churches have, as usual, united in the observance of the Lord's Supper quarterly during the year. These seasons have been well attended, and we think, have proved profitable both to Missionaries and the Native Church members.

The following statistics and extracts from the annual Reports of the Pastors will give a view of the present state of the several Churches.

Manepy: This Church contains 75 members. During the year, 2 have been received to the Church on profession of their faith, and 6 on certificate from other Churches; 4 have been dismissed to other Churches; 1 has been suspended; and 3 have died; 16 children have received baptism, and 5 baptized children have died. Amount contributed for benevolent objects $41.69.

There has been preaching in the Church regularly every Sabbath, attended by about 450 persons, and the Weekly Church meeting has been kept up as usual. Three prayer meetings are held by the Church members, on the Sabbath, in different parts of the Parish, and a meeting with the Females is also held on Sabbath P.M. The Monthly Concert of prayer has been

regularly observed, and information in regard to Christian Missions given to the Church members. A society to collect funds for benevolent purposes has been recently organised, which, it is to be hoped, will have the effect of interesting the members of the Church more extensively in doing good to others than has been hitherto effected.

As to the general condition of the Church, the Pastor has nothing of a decidedly encouraging nature to communicate. There seems to be but little evidence of a growth in grace or whole souled devotion to the Cause of Christ on the part of most of the Church Members. There are, however, a few who seem to love their Redeemer's work and to take pleasure in spending their energies for the honour of His name".

Batticotta: 94 members: 17 have been received the past year to the Church on profession of their faith, and 2 by letter; 13 have been dismissed from this and received into other church; 2 have been excommunicated, ~~and~~ 1 has died, and 7 remain suspended from the privileges of the Church - 1 infant has received baptism. Of the members of the Church, 73 are residing at or near the Station; 7 are teachers in the Seminary and 19 are pupils; 24 of the remainder are engaged in Mission service. Thirteen are females, - 10 are not employed in any way by the Mission. Amount contributed to Native Evangel. Soc'y about $85; to other objects unknown.

It will be perceived that quite a large number (21) of the members of this Church are non-resident members. The reason of this is - that many of those, connected with the Seminary, where they have completed their course of study, leave to seek service in different parts of the Island. Some become connected with other Missions, who, not being accustomed to receive Church Certificates from us, do not immediately enrol them as members - Others go to reside in places, where they have no opportunity of connecting themselves with a Church of Christ, while others, we regret to say, do not apparently wish for such opportunity. We endeavor to keep up correspondence with these absent ones & watch over them as far as circumstances will allow.

Of the 17 admitted on profession of their faith, 10 were from the Seminary; 4 from Valany, who were brought in, in connection with the labours of the Native Evangelical Society, and 3 from Caradive. Of the 10 received from the Seminary, 5 are the children of Christian parents. The 4 received from Valany have given good evidence of a change of heart for a long time. Two of them have families which they support by their daily labour as Washermen. one is a monitor in one of the Schools, and the other a pupil in the same school.

The 3 received from Caradive also given very satisfactory evidence of Christian character. One is a teacher; one a monitor; and one a pupil in one of the Schools. All these and the two younger members from Valany may be considered the fruit of our Village Schools. We hope that in each of these islands this may be the first fruit of an abundant harvest. There are others who may be regarded as inquirers after the truth.

Although God's power has not been so strikingly manifested among that portion of

the Church, not connected with the Seminary, yet there has been much for which to praise the Lord. There has been an earnestness on the part of Christians, in labouring for their perishing country men, and an interest in communicating the knowledge of Christ to those at a distance who are more ignorant of it, which, we could not but feel, was the work of God's Spirit. This interest in others has tended to draw them to each other uniting them together in labours and prayers for the heathen around. They have become more systematic and constant in their efforts to do good both by personal labour and in the contribution of their substance.

There are several cases of much interest among those not connected with the Church which engage the prayers and earnest desires of those who love to pray.

Among the heathen, there has been perhaps more excitement than usual on account of their ranks having been broken in upon by their children coming out on the Lord's side. The anger of some has been ~~aroused~~, while others say, that since such families are broken in upon, they begin to see some evidence that what we predict of the downfall of their religion is true.

## Panditeripo - 31 members.

During the year under review, 3 have been received to the Church on profession of their faith in Christ; 4 have been received on certificate from other Churches - 1 remains suspended from the privileges of the Church. 5 children have been baptized.

"The regular meetings of the Church are two - one on Friday P.M. in which", says the Pastor, "we have studied the Epistles of Paul to the Eph, Phil. and Col. It has been attended with a good degree of interest. The other is held on Sabbath A.M. after the service in the Church for 1/2 or 3/4 of an hour. It is a prayer & conference meeting. A weekly female Prayer meeting has also been sustained during the year. The monthly Missionary Prayer meeting has been regularly held on Sabbath P.M. and has been attended by most of the members of the Church and some of the children of the Schools. The Catechists have been much interested in searching out the history of Missionary operations and communicating facts at the meeting. A monthly contribution has been taken up, which amounts to R5.52. This is reserved for the aid of the needy poor of the Church, and to provide such things as are necessary in times of sickness and death, that they may not be so much dependant on the Missionaries as they have formerly been at such times. About R15.50 has also been contributed to the Evangelical Society. A good degree of harmony prevails among the members of the Church, and their confidence in each other as Christians is increasing. No cases of discipline have occurred during the year. There are a few individuals who manifest some desire to learn more of the Gospel, and generally attend the services of the Sabbath.

## Tillipally - 55 Members.

Three individuals have been received to this Church by certificate from other churches,

during the year. Two have been transferred by letter to the Church at Panditeripo. One has been suspended, and two others previously suspended have not been restored. Two have been excommunicated from the Church. Two children have received baptism. About $27 has been contributed to benevolent objects. The Pastor says: "During the past year, the services of the Sanctuary have been well attended and with much apparent interest - yet I regret to say, there has been nothing that could be denominated a revival of religion, and none have been added to the Church by profession. There has been, at times, an increase of interest manifested, and 6 persons are now considered as candidates for admission to the Church.

The stated meetings of the Church and also the monthly Missionary prayer meeting have been regularly attended and have usually been seasons of much interest."

Oodoopitty - 8 Members.

This Church consists of the same members as were reported last year - There have been no deaths, removals, suspensions, or excommunications. Nor have there been any admissions by letter, or on profession of faith - or baptisms. Amount contributed for benevolent objects $8.75.

The Church has been under the pastoral charge of Rev. B. C. Meigs, of Tillipally. "The Pastor has several times visited the Station and held meetings with the Schools, the School-masters, and Church members. Public worship on the Sabbath is regularly conducted by the Catechist at the Station".

Varany - 4 members.

This Church has been for the past year under the pastoral care of Rev. Joseph T. Noyes, of Chavagacherry. Two members have been transferred by letter to the Panditeripo church; one child has received baptism. The communion of the Lord's Supper has been administered at the Station once during the year. "The members of the Church have usually united with the church at Chavagacherry in the observance of the Lord's Supper." Amount contributed to benevolent objects $6.14.

Two of the Brethren have spent several weeks at this Station during the year, & the Pastor has made repeated visits and spent one Sabbath. The Catechist holds a service regularly on the Sabbath in the Church, and the church members meet together for prayer on Sabbath P.M."

Chavagacherry - 18 members.

Five persons have been received to this Church on certificate from the other Churches during the year. Two have been suspended, and one excommunicated. Two others remain suspended from the privileges of the Church. Two baptized children have died during the year. Amount contributed to benevolent objects $23.50.

The regular services of the Church on the Sabbath have been held, and a Church meeting, after the public service, for the purpose of studying the Scriptures and prayer. This meeting has been apparently an interesting and a profitable one to the Church members. On Sabbath P.M. the pastor's wife has held a meeting regularly with the female members of the Church. The sacrament of the Lord's Supper has been statedly administered. Most of the members have also attended the public Quarterly Communion of the Churches".

## Odooville - 90 members.

During the year, 12 have been added to the Church - 11 on profession of their faith, and 1 by Letter. Four of the former were baptized in infancy. Six were members of the Female Boarding School, and one was formerly educated in the School. Of the remainder, one is a Village school master, and the other three are females who have been educated in our Free Schools. Six members have been transferred to other Churches and one removed by death. Twelve children have received baptism, and three baptized children have died. Amount contributed to benevolent objects $61.57.

"Our Communion seasons and our weekly lectures", says the Pastor, "have been regularly and well-attended. The Maternal meetings continue to be very encouraging, though they have been considerably interrupted by sickness. The former part of the year, we enjoyed a refreshing from on high, some of the fruits of which have been already gathered into the Church. Many have received impressions which I trust will never be lost".

## Tabular View of the Churches.

| Churches. | Number of Members. | Admitted on Profession | Admitted by Letter | Suspensions | Excommunications | Infant Baptism | Amt Contributed $ | Amt Contributed C. | Death | |
|---|---|---|---|---|---|---|---|---|---|---|
| Tillipally | 55 | | 3 | 3 | 2 | 2 | 27 | | | |
| Batticotta | 94 | 17 | 2 | 7 | 2 | 11 | * 85 | | 1 | |
| Odooville | 90 | 11 | 1 | | | 12 | 61 | 57 | 1 | |
| Manipy | 75 | 2 | 6 | 1 | | 16 | 41 | 69 | 3 | |
| Panditeripo | 31 | 3 | 4 | 1 | | 5 | 21 | 2 | | |
| Chavagachery | 18 | | 5 | 4 | 1 | | 23 | 50 | | |
| Varany | 4 | | | | | 1 | 6 | 14 | | |
| Odorpitty | 8 | | | | | | 8 | 75 | | |
| Total | 375 | 33 | 21 | * 16 | 5 | 37 | 274 | 67 | 5 | |

* This number includes those previously suspended who suspended during the year, and still remain so.

* This does not include the whole amount contributed during the year.

It will be seen by the foregoing Extracts that the pastoral labours of the Missionary are already considerable and must gradually increase, as the number in the Church, not employed in our service, becomes greater. The members of our Churches, being in the midst of a heathen community, exposed to many temptations, and without the restraints which are every-where thrown about Christians in our native land - need much pastoral supervision and instruction. They have not yet become a separate community, but in worldly affairs, are connected in many ways with the heathen about them. Such being the case, they are enticed on every hand to go astray, and they have not that moral courage to resist those enticements, which those placed in more favourable circumstances and better instructed possess. As a general thing, we do not see in the members of our Churches to the extent we wish, that feeling of individual responsibility and that deep-rooted love for the cause of Christ which would lead them to devise plans for extending the Redeemer's Kingdom and to enter upon them with zeal and energy. In this we think we see some indications of progress towards a better state of things, and yet they are far from being a <u>witnessing</u> and a <u>working</u> Church. They need encouraging, counselling, and instructing, and while we desire to engage in other departments of labour to the extent of our ability, we feel that we cannot neglect these little ones, whom God, in His mercy, has gathered into His fold. We derive much valuable aid from the more experienced and better instructed of our Native Assistants in the care of the Churches, but the time has not yet come when we feel, that it is prudent to leave our Churches in charge of Native pastors, and go forth to expend all our energies upon the work of preaching the Gospel to the heathen around us.

## Preaching in the Villages.

Though there are many cares connected with the Church and Station, the work of preaching the Gospel to the heathen in the Villages about us, has been by no means neglected. <u>Varany</u>, where there has been no resident missionary for several years, has been occupied during the past year nearly three months. The brethren who have been there, made it their principal business to go from village to village and from house to house proclaiming the Word of God. <u>Oodoopitty</u> has been occupied by missionary families more than two months and considerable Missionary labour has been bestowed there during the year. The neighbouring Islands have also been occasionally visited.

In reference to this branch of labour at the different occupied Stations

we quote from the annual reports of the Pastors.

The Pastor at Manepy says: "The Gospel has been somewhat extensively preached in the neighboring villages. Bungalow meetings have, as occasion offered, been held by the Pastor and the Brethren at the Station; but the attendance upon them, has been comparatively small. It is the sole duty of the three Catechists connected with this Station to go from village to village with the Gospel message and to leave Tracts and portions of Scriptures wherever there is reason to hope they will be read. A large number of persons have thus been reached with the offer of redemption and Tracts have been extensively distributed. The pastor has made it his duty to hear the reports of these Catechists weekly, as well as to accompany them, as occasion offered, in their visits from house to house.

The Missionary at Chavagachery says: "Meetings have been held in the School Bungalows, Sabbath afternoons and moon-light evenings. Large audiences are not gathered at these places in the day time, but moon-light nights when the Missionary has been present, we have had sometimes, from 70 to 80 adults. From 20 to 30 is the usual attendance on such occasions. A few meetings have been held at private dwellings where audiences of 20 or 30 have been collected. The people receive us with respect, when we call upon them at their houses, and listen attentively to what we say. The Gospel has been preached to a considerable extent in the neighbouring villages by the Catechists and other Church members and much good seed has been sown by means of Tracts and portions of Scriptures which have been extensively circulated".

Says the Missionary at Tillipally: "the Gospel has not only been statedly preached in the Church, but in many of the villages and school-bungalows, as well as from house to house. During the past half of the year, I have held morning meetings at the houses of most of my neighbours within half a mile of the Station, where I have had small, but very attentive audiences varying from 6 to 30 persons".

These extracts are sufficient to shew the nature of this department of missionary labour, and the extent to which it has been carried. We feel the importance of constantly bringing before the minds of the benighted heathen around us, the great truths of the Gospel. There is a large class who were formerly instructed in our Freeschools who need to be followed up and often reminded of the truths they have learned. Our Catechists render us much assistance in this work, and we think some of them feel a personal interest in it. We have faith that a work so manifestly one of God's appointment, as that of preaching the simple Gospel from house to house will eventually be productive of great and good result. We deem it second to no other department of Missionary

labour. And while we endeavour to fulfil the spirit of the command "Go preach the Gospel to every creature", we remember that the "Gospel is the sword of the Spirit" & that His agency is indispensable to the effectiveness of the weapon.

## Education.

The Educational Department of our work comprises the "Tamil Free Schools" the "English Schools", the Seminary for Boys at Batticotta, and the Boarding School for Girls at Oodooville.

### The Tamil Free Schools.

are seventy-seven in number. The whole number of Pupils the past year was 3548; of which number 2626 were Boys; and 922 Girls. The average attendance was about 2370. Connected with these Schools are 81 Teachers; of whom 42 are members of our Churches. 25 have pursued a partial or full course of study in the Seminary, and 6 in Oodooville Female Boarding School. Seven of the Schools for Girls are supported by a Grant from the Colonial Government. The Schools are all examined yearly by a Committee appointed for the purpose. They have been prosperous during the year.

The design of these Schools is:

1st: To instruct the Children of the land in useful Knowledge - especially the truths of the Bible:

2ndly. To aid in disseminating the Gospel among the adult population.

A compendium of Scripture History, the three Scripture Catechisms issued from our Press and portions of the Scriptures form the larger part of the daily course of study. Most of the Schools are brought together at the Stations on Sabbath morning to receive religious instruction, and on another day of the week are assembled to undergo an examination in the studies of the week. They are more thoroughly examined at the end of each month in the studies pursued during the month. These examinations are conducted by the Native Assistants under the supervision of the Missionary at the Station. While we endeavour to give them such Knowledge as will tend to make them useful members of society, we especially aim to give them that Knowledge which is "able to make them wise unto salvation". Few have become converts to Christianity from these Schools but a large number have been taught to read and have been instructed in the principles of the Christian religion, and they now form a large & important class in the Community who are in every respect accessible to the preaching of the Gospel. The old generation, whose minds from their childhood have been moulded and steeped in heathenism, and to whom it is difficult to convey a Christian idea are fast disappearing from the stage and giving place to a generation who understand Scripture language and have

some knowledge of Scripture doctrine.

These Schools, as auxiliaries to the preaching of the Gospel, among the adult population, are chiefly important in affording a place for assembling the people and as an agency in collecting them. The Bungalow, in which the school is taught, is the preaching place for the Missionary, and the teacher & his pupils are his agents in bringing the adults of the Village to hear his message. An attentive audience varying from 15 to 50 ordinarily, can thus be reached once or twice in a month.

## Tabular View of the Free Schools.

| Stations. | Number of Schools. | Whole No. of Pupils | Average attendance | Attendance on the Sabbath. |
|---|---|---|---|---|
| Batticotta | 14 | 473 | 323 | 300 |
| Tillipally | 10 | 646 | 435. | 390 |
| Manepy | 10 | 352 | 230 | 200 |
| Oodooville | 8 | 431 | 297 | 270 |
| Panditeripo | 9 | 432 | 288 | 250 |
| Varany | 4 | 125 | 85 | 40 |
| Chavagachery | 11 | 476 | 300 | 170 |
| Qodoopitty | 11 | 613 | 412 | 300 |
| Total | 77 | 3548 | 2370 | 1920 |

## English Schools.

There are connected with the Mission 15 English Day Schools numbering 502 Pupils, taught by 19 educated teachers; 16 of whom are members of our Churches. Nine of these Schools have been sustained the past year, by a liberal Grant from the Colonial Government.

The object of these Schools is to afford to those who wish it, an opportunity of gaining some knowledge of the English language and to prepare a class to pursue a higher course of Study in the Seminary at Batticotta. The course of study comprises both English and Tamil. The Bible and Scripture History form an important part of the daily course of instruction. The pupils of these Schools are formed into Bible classes on Sabbath morning and are required to attend the regular services of the sanctuary. They are examined thoroughly twice each year by a Committee appointed for the purpose. During the past year these Schools have been

generally, in a prosperous state. Near the close of the year a class of about 30 was received from them into the Seminary.

## Batticotta Seminary.

This institution has been, during most of the past year, under the sole charge of Mr Mills. A class of 8 who had completed the full course of study, were dismissed in October, and another class of 30 were received. At the close of the year the whole number of Students was 108, and the number of Native teachers 7. The teachers are all members of the Church and also 19 of the Students. Nearly all the class which graduated were professedly Christians, and most of them are now engaged in our own or other Mission service. During the year, the Lord has graciously visited this Institution with the out-pouring of His Spirit, & some have we trust been born again. As the particulars of this season of interest have already been communicated, it is not necessary to speak here particularly of it. The Seminary continues to exert a good influence in the land. It has afforded us a very valuable corps of Native Assistants, and sent abroad through the islands a large number well instructed in true science and the doctrines of Christianity. We regret that so few of those who are not connected with our own or with other Missions, exert their influence to promote the cause of Christ. Many of them left the Seminary intellectually convinced of the truth of Christianity, but with their hearts unchanged by the Holy Spirit, and we could hardly expect that, thrown as they are, into severe temptations, without enjoying the benefit of the stated means of grace, they would resist the heathen influence which is brought to bear upon them. We look upon this class of young men, however, with hope; for if God should visit this land in mercy with a general outpouring of His Spirit, and they should become the subjects of the Divine influence, many of them would be well fitted to go forth as Preachers of the Gospel & give instruction to the masses. There continues to be a great desire for the education which the Seminary affords, though the demand for the services of educated men has much decreased.

The expense of the Seminary to the American Board has been considerably diminished during the past 4 years - partly by a reduction in the number of Students and Native Assistants, and partly by an increase in the number of those who pay the expense of their board in whole or in part. We aim to throw the expense of this Institution, as well as that of the English and Tamil Schools, as soon as practicable, upon the people.

## Female Boarding School.

This Institution continues under the superintendance of Mr & Mrs Spaulding, assisted by Miss Agnew and 4 Native Teachers. The number of Pupils is 93;

of whom 27 are members of the Church. Pupils are admitted to this Institution from the age of 6 to 9 years, and remain in the School until they are married. The whole number received into the School since the Boarding Schools at the several stations were merged into this Central Boarding School, in the year 1824 - is 272. About 25 of them have died, and 118 have been married to Christian husbands. Some of those who have left the School are now engaged as teachers in the Free Schools for Girls.

This Institution has exerted a wide and powerful influence in overcoming the prejudices of the Community against female Education. Its chief object is to give the Pupils a thorough knowledge of the Bible, of its doctrines, its history, and its geography. The Pupils are also taught to read and write their own language with facility both on Olah and on paper - to read and write English to a limited extent, & are instructed in the outlines of popular Geography, astronomy, arithmetic, & history. The P.M. of each day is mostly spent in plain sewing. Fancy needle work, of which they are very fond, is encouraged to a moderate extent.

During the past year, this School has enjoyed a season of revival, at which time Christians were quickened in the Divine life, and some, it is hoped, were led to choose "that good part", which shall not be taken away from them. "During this season", says the Missionary at the Station, "many were inclined to pray more earnestly, and one, especially of the older Girls spent the most of many nights, as well as days in prayer. About a fortnight before our vacation in March, a number of the pupils seemed uncommonly anxious about their souls. Meetings were held for prayer and reading the Bible in their dormitories, late at night and early in the morning, and the voice of prayer could be heard in their little Prayer-rooms at all times during the day excepting in School hours, and for two days the studies were partially suspended. Thus closed the term, and we felt anxious, lest their heathen friends and enemies should efface these good impressions. On their return, however, I was glad to find, that many of them had even gained strength by conversations with their parents, brothers, and sisters."

During the year, seven have left the Institution to exert their influence in the land, as Christian wives, and a new class of 10 has been received.

## Medical Department

Connected with this Department are two Native Assistants and four Students. One very promising young man, who was an Assistant at the commencement of the year, has been released to become the chief Assistant in a Hospital recently established in Jaffna town. The situation is one of considerable importance, and we were very glad of the opportunity of supplying it with a well-qualified Christian man. Two others who were Students of Medicine and had completed the prescribed course of Study have been regularly dismissed.

During the year 2053 patients have been treated. A good opportunity has been offered for communicating religious instruction to them and to their friends, and also for distributing Tracts extensively, through them, to different parts of the Province. Such is the lamentable ignorance of those who practise medicine among the people that we deem it a great desideratum to fill the land, as soon as practicable, with those who having a good knowledge of the human system and of the nature of diseases will practise enlightenedly, and will also endeavor to exert a Christian influence. We hope at some future time, to be able to publish suitable medical Pamphlets in the native language, which shall help to remove the false notions and prejudices of the people, and deliver them from the blind and superstitious practice of the Native Doctors.

## Printing Office.

This Establishment has been during the past year under the superintendence of Mr Burnell. There are 53 workmen connected with the Establishment, of whom 18 are in the Printing Department and 33 in the Bindery and Depository. During the year, 21650 Volumes and 141140 Tracts and other matter amounting to 6.227.800 pages have been printed. Of the pages printed, 2.015.600 were pages of the Scriptures and 3.429.200 pages of Tracts. There are four Presses in use and four founts of Type in the native language. The Establishment has been considerably reduced the past year, for the want of work, there being a large supply of the Scriptures and of Tracts on hand, and the demand from the continent for our publications having diminished. Of those connected with the Office 22 are members of our Churches. A daily religious meeting has been held with the workmen and has been attended with considerable interest. They all attend the weekly conference meeting in the Church and the service on the Sabbath.

## The Native Evangelical Society.

Though this Society is now entirely distinct in its operations from the Mission, it seems not inappropriate to notice it briefly in this Report. The Society has been sustained during the year with considerable interest and efficiency. It has employed one Catechist, two school-masters, and for a portion of the year, a Reader. Their labours have been confined principally to the Island of Valany. The whole amount contributed for the year ending July 1st 1850 was about $275, the most of which was given by the Native members of the Churches. This sum with the amount ~~with the accumulated~~ in its Treasury at the commencement of the year has enabled the Society to carry on its operations, to build a Preaching Bungalow, and to commence building a house for the Catechist.

We look upon the enterprise with interest as showing a disposition on the part of the members of our Churches to engage themselves in the work of extending

the Knowledge of the Gospel.

We have thus endeavoured to give a connected view of our work in its several departments. It will be perceived that great and marked results have not been witnessed during the year, though a larger number, than were reported last year, have been added to our Churches. The mass of the heathen are still wedded to their idols. They cling to that which administers to the lusts of their corrupt hearts, loving darkness rather than light, because their deeds are evil. Though we do not see multitudes converted through our labors, we are not discouraged. We trust God has designs of mercy towards this poor people, and we labour in hope that we shall yet see greater demonstrations than have been heretofore witnessed of that mercy in their redemption. Let not Christians in America be discouraged, because no more fruit is gathered after 34 years of labour. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rains. Be ye also patient: stablish your hearts; for the coming of the Lord draweth nigh".

We have evidence that our labours are not regarded with indifference by the Roman Catholics of the Province. A Pamphlet has been recently issued, entitled "A Report of the Vicariate Apostolic of Jaffna for the year 1850", from which it appears that they are not altogether without apprehension as to the result of the labours of Protestants. The Report contains 128 pages; 40 of which are occupied by a review of the doings and sayings of American & Wesleyan Missionaries. Fifteen pages are consumed in giving a list of "persons of note who abjured Protestantism in these latter years and were received into the Catholic Church", in various countries of Europe and in the United States. The list of Converts in the United States contains among others the following names.

"The grand-niece of General Washington and her five intelligent and amiable Children".
"Demetrius Gallitzen, a Russian Prince".
"Ironside, a Protestant Minister with his wife and Children".
"Lee, formerly Governor of Maryland"
"Washington, grand-son of the celebrated founder of the Republic"
"The two sons of Van Buren, lately President of the United States"

We subjoin one or two Extracts from the Report as specimens of the style in which it is written.

Of the Reformation the Report says - "We dare not and will not cease to pro:

claim the reformation, which installed you (the reformed clergymen of England) in your livings, a vast fraud upon all classes of people and especially upon the poor; a cruel and malignant lie; a theft both of the treasures of the body and the soul. We denounce you as wolves in sheep's clothing false shepherds, who are devouring the patrimony of the poor; and who are seeking to perpetuate your reign of plunder by the assertion of lies, which ye will know to be lies"; & then follows the following caution:

"If religious indifference, infidelity, pride, drunkenness, and every other vice is prevailing in Jaffna because of Protestant influence, let us be cautious to join with them as little as possible, and let parents be careful not to trust their children to any Protestant School, or to engage them without distinction in some Protestant houses, as servants, where their religion and their morals may be inseparably endangered".

Of the Depository at Manepy the Report says: "This is another establishment of the Americans, from which the Jaffna Auxiliary Bible Society pours into the country every year several thousand copies of their spurious Bible. The printing and throwing of this ill-treated Book at every body who may require it for any use whatsoever, is the main object and the glorious one of the members of the said Society and their friends. Protestant Ministers, Catechists and School-masters are so abundantly supplied with Scriptures that they are able to provide not only some of the Catholics, but a great many heathens and Mohammedans also. The Protestant Bible is become so common in Ceylon, that if in former times, it was only used for doctrine, for reproof, for correction, for instruction in righteousness, as St Paul speaks, now-a-days we may truly say, that it is also used for butter and for snuff, for soap and for faggot, and for many other purposes of profanation in every dirty shop of unrighteous mercers".

The "Morning Star" is also noticed in the following words: "The Morning Star (if we might mention here a Paper, which honest Protestants are seem to blush for) is another American blessing, printed in Tamil and English, &c. This periodical lie is principally intended to spread the light of revelation and true science among the native population of Jaffna. But as it seems from the many deists, sceptics, and infidels in the country that the Morning Star too is only beginning to dispel the darkness of heathenism, the Right Reverend Dr. Bettachini, our most belved pastor, has forbidden to the Catholics of Jaffna the reading thereof; which prohibition will probably continue till the Morning Star shall have done some progress in dispelling

the darkness of heathenism and in diffusing the light of Revelation and true science. In the meantime every good Catholic in this Mission is expected to abstain from reading the Morning Star without special permission from His Lordship".

Comment upon the above Extracts is unnecessary. It will be seen, that we have to meet, in the prosecution of our work not only the forces of "Baal" but also those of "Babylon the Great." The Romanists have now ten European Missionaries in this Province, and they are making vigorous efforts to extend their religion. We feel that we have need to be up and doing ready for the contest which must eventually come. And the Churches in America should feel that a great work is yet to be done in this Land, and that men & means are needed in accomplishing it.

It saddens our hearts to hear, that one of our elder Brethren who has been so earnestly pleading for this poor benighted people among the Churches and in the Theological Seminaries of our Native Land, is returning to us alone, with no Aaron or Hur to stay up his hands. We are led to inquire Why is it thus? Have Christians become discouraged because they witness not greater results? Do the young men just entering upon the duties of the Ministry shrink from this work, because it is trying to the faith? Has the picture of the degradation and wickedness of the heathen been so often presented, as no longer to affect the heart? Has the cry "Come over and help us" been so often sounded that it has ceased to make an impression? Or has the Command "Go ye into all the world and preach the Gospel to every creature" been repealed? Wherefore is it that while God has opened a way of access to so many millions of our perishing race, so few stand ready to bear to them the glad tidings of Salvation? We know not how to account for such a scarcity of labourers in this Christian enterprise while there is so great a supply in every department of ~~human~~ worldly enterprise. Would it thus be if the hearts of the young men of the Church were deeply imbued with the spirit of Christ? Would it thus be if Christians appreciated the magnitude of this work and duly prized the privilege of engaging in it? We hardly have courage to ask again, so often has the request been made in vain, for men. Men are needed - men full of the Holy Ghost and of faith - men who are willing to labor in the midst of difficulties, & who will not be discouraged, though they see not great immediate results following their labours. "The harvest is truly plentiful, but the labourers are few".

Yours very truly in behalf of the Mission

E R Hastings

March 1, 1851.

Recd. May 10, 1851.

Ans. July 8/52

Marked

Catholics –
Mr. Parr's returning alone

Tellipally Jaffna Ceylon Sept. 9th 1851

Rev. Rufus Anderson D.D.
Boston

My Dear Brother

Mr Hastings not having received any answer to his request for permission to visit the United States, I am requested to write you again upon the subject. If permission has been granted by the Prudential Committee, I have to request that you will communicate the result to us with as little delay as possible, as it is the wish of Mr Hastings & also of the Mission, that he should sail as early as January 1852 for the United States. And though we think it probable that your not having written upon the subject may be an oversight on your part, Mr H. feels unwilling to leave us for America until permission shall arrive.

You will probably be informed by others that Mr. W.W. Scudder of our Mission, sailed from Madras for England & America Aug.t 20th 1851, with his daughter & youngest sister. Doctor Green who accompanied him to Madras is expected back every day. Mr & Mrs Mills have not yet returned from Coimbatore, but are expected back about the 20th Inst. Her health is considerably improved tho' I fear she is yet far from being strong. The rest of our number are in the enjoyment of their usual

health, tho' Mrs Spaulding has, for a few weeks past, been threatened with a relapse of her old complaints.

I remain My Dear Brother
Very Affectionately Yours
B. C. Meigs
Secretary Ass.
Maine Legislature

Ceylon, Sep. 9, 1851

Recd Nov. 12/51.

ans? Dec. 19/51.

Mr. Hastings

Ceylon

J. C.

Mr. C. Gardner D.D.

Mr. Spaulding's health.

Jaffna Ceylon Dec. 8th 1831

The Rev. Wm Anderson D.D.
Secretary to the A. B. C. F. M.
Boston

My Dear Brother.

At a late meeting of this Mission, the case of Mrs Mills was considered, & as she continues quite feeble, I was directed to write to you for permission from the Prudential Committee for Mr & Mrs Mills to return to America. They will not however, avail themselves of this permission, should it be received, unless at the time it shall appear to themselves & to their Brethren of the Mission to be a case of urgent necessity; as they are very far from wishing to leave this field of labor. Indeed their whole desire is to remain and spend their strength in the place where God in his providence has placed them.

That the Prudential Committee may have the case more fully before them, I requested Doctor Green to give me the facts respecting Mrs Mills sickness in writing. The following is a copy of his letter

Dec. 4th 1831

Dear Brother Meigs

Mrs Mills has been sick nearly two & a half years.

While I have had opportunity of observing her invalid career, it has appeared to me as a gradual increase of general debility.—

Ceylon, Jaffna, Dec. 8, 1831

— the cause — a disease of the large intestine — cronic inflamation with ulceration. This at times better — but followed time after time, by relapse.

The disease (local) has reached nearly a minimum I hope — while the debility has from long sickness under the ~~long~~ constant pressure of a tropical climate got far on towards a maximum.

The debility being so great, the system lacks vigor, apparently to wholly throw off the disease tho' so reduced in its violence.

If she should not benefit by the sea air during our next pleasant season, the Dr. fear she must be advised to visit America.

Believing I have fulfilled your wish in the above statements, I am Yours very truly

(Signed) Samuel F. Green

With these facts before them, the Prudential Committee will, I think, be able to come to a correct decision in the case.

Your Affectionate Brother

B. C. Meigs

Secretary to the Mission

Recv'd. Feb. 9, 1852

Ans'd. Feb. 25/52

✓ Mrs. Mills — Pond Cut

54 Jaffna Mission Dec 31. 1851

To the Rev.
R. Anderson.

Rev. and Dear Sir

In reviewing the past year, we should first of all give thanks to our Heavenly Father for keeping us. Most of us enjoy as good health as when our last annual Report left us. Messrs Scudder and Hastings may report themselves in Boston before this reaches you, but we trust that they will soon be again in the mission feild spiritually and physically refreshed by their visit to the churches and to our patrons. Of sister Mills we are not able to speak with much encouragement. Her residence on the Pulany hills from January to May and from May to September in Coimbatoor, where it was hoped that the skill and long experience of Dr. Porteus might be of essential benefit, has not secured the hoped for result. Mr. M. will spend the Seminary vacation at our health Bungalow at Valverty where the clear northwest monsoon from the sea and a constant sea atmosphere may prove favorable. Should this also fail a voyage is our last resort #

The return of Mr. and Mrs Poor, we hail as a token for good. They are stationed at Manepay where they find a very interesting field both among the heathen and among the clusters of Christian families in several of the villages. May they be long spared to us and to the cause.

By the Ecclesiastical and Educational Returns to Government, a copy of which we forward to you, it will be seen that we occupy six stations leaving two unoccupied under the supervision of Messrs Meigs and Noyes.

In these eight Stations
we have.

| | |
|---|---|
| Weekly Religious Meetings at the Station | 28 |
| Places for stated preaching in villages | 31 |
| Average attendance at Church on the Sabbath | 3078 |
| Members in Communion | 362 |

# Note. Since the date of this letter Mr Mills has been encouraged by favorable symptoms to remain a few months longer.

## Educationally

| | |
|---|---|
| English day schools | 14 |
| Member of pupils in Schools | 501 |
| Native Free schools | 73 |
| Number of pupils in schools | 3250 |
| Batticotta Seminary. No of pupils | 99 |
| Female Boarding School | 95 |
| Contributions for charitable objects | £66. 8. 1½ |

The religious state of our church is certainly far below what we could desire. We see no general waking up to build the w of the city as in the days of Nehemiah, because Nehemiah has not yet come. These things are not as we would have them, but we feel much c ouraged and comforted whether we look at the attendance of our chur members on the Sabbath, or at the weekly lecture, at the amount of c itable contributions, (compared with their means) to the poor - to c ause of education - or to the Evangelical Society - or whether we look at the progress they make in Bible knowledge! A few at least shew us a very commendable desire to spread the knowledge of b among the destitute.

Our village schools are still worth vastly more th they cost as simple instrument of preaching the gospel. They a the infant, the village and Sunday schools of New England w The pupils are all Bible students; and of course here as there while in school and afterwards, they form the most intelligent hopeful part of the pastor's audience, whether in the church or in village meetings. More than three thousand (2272 boys and g girls) thus educated at the small expense of sixty 60 cents each, a in our schools. Those, who were formerly educated, are now bec ing the fathers and mothers of the land and prospectively future harvest. "The fig tree puts forth its tender leaves." Sum is near.

Our village preaching is becoming more and more esting, not only from a more clear comprehension of the word

reached, but from a gradual increase of numbers. This remark may also be applied to our congregations on the Sabbath at some of our stations

The influences of our Seminary at Batticotta and of the Fem. Boarding School at Todoville are deepening and widening every year, and every year adds to the evidence, as we look at it, that our plans and our course have been laid by Him who had far more foresight and forethought than we had. Some of the results too as they now come before us are as strangely encouraging as they were formerly sad and disheartening. It seems now as though the pillars of salt which have been fixed at the ~~corners~~ corners of our village streets would become our guide-boards to Zion. In this connection some new developements have been made within the year. One of them is connected with the cause of

## Temperance.

Temperance Societies have been formed at each of our stations and at some of our outstations. These bring us and the people together in a common object and increase their confidence in our general operations. Young men educated at Batticotta and other places in this district and now connected with Government manifest a deep interest in this movement. A Temperance Society composed chiefly of such individuals and effected through their agency was lately formed in the town of Jaffna. Another was formed at Kaytes, the principal seaport of the province. These promise much good to all classes, not only as the commencement of a great movement but as leading and influential examples. Already the people in some villages begin to invite our co-operation and it would not be strange if this movement should prepare the way for the coming of Christ in His Kingdom.#

Another interesting sign of the times is seen in connection with these same educated young men. Though their influence more or less there is in many of our villages a conviction going abroad that it is as cheap to build village churches to the one God, as it is to build temples to devils, or to the imaginary gods of their fathers. They know too much to

March. 1. Since the last date several other Societies have been formed ~~for~~ different villages & some of them under very encouraging circumstances

worship idols, but are overruled more or less by their heathen relati
It would not be strange, judging from present indications, if those w
have been educated in our Seminary and who are now headmen un
Government; or influential men in their villages and among the
ple, and who are framed and wedged in among their relatives by m
riage, should yet become of more service in breaking up old foun
ations, and in building village churches, than those of whom we
have had the highest hopes. It now seems as though it would
exceedingly easy for God to make them the instruments by which h
may draw every village from idolatry to nomenal Christianit
Our last may be first and our first last.

In no previous year have we had so much encouragement t
preach the Gospel in the villages and from house to house as in 1851. In
no previous year have the people manifested more confidence in our m
ures or more desire to consider candidly the truths of the Gospel. B
we know that Hindoo Institutions are one great building, framed
skill and united with strong materials, and that Hindoo elasti
is exceeded only by its tenacity, still we see, or think we see, gr
progress and encouragements.

To some of us who have watched the movements of the mi
from the commencement — who remember our first Tracts written in
style on the Ola — who remember how difficult it was to obtain a
Testament even for Sabbath Services — who could find no gram
or Dictionary, or next to none in any shape — who were considered so
clean that even a heathen lad would not come to our gardens —
such of us these movements are eyes to our faith; and we may
be pardoned if we call out to the sons and daughters of Zion to
over and help us. "The flowers appear on the earth. The time of the
ing of birds is come, and the voice of the turtle is heard in our
The fig tree putteth forth her green figs. The harvest is ripening
Come quickly and help us prepare these villages to which we trust
Savior will shortly come.

The encouragements stated above bring to view m
distinctly our want of more men. We are in most pressing need of an
man for our Seminary at Batticotta, so that in case of necessary

sence the Institution may not be without a Principal. We feel that at least the services of one efficient man should be permanently secured to that one department. The bearings of the Seminary on the whole Island and on the cause of the church in India lose nothing, but gain much of interest in our estimation by late developements.

We should be glad to welcome a missionary for Point Pettey where we hope to complete a house for his reception within the year, and where our encouragements are very considerable.

We should also reoccupy Varany if possible, at least for nine months in a year. The missionary could easily retire to our health Bangalow at Valvetty during the fever and dewy season.

It still appears to us, as it did fifteen years ago, that Jaffna if properly occupied by the American Board might become to India what New England has been and still is America.

In behalf of the mission
Yours truly
L. Spaulding

March 5th We have been expecting the overland for five days but hear nothing from it.
not come yet 8th

Mr & Mrs Saunders anchored at Madras Feb 22 and are now on their way to us - should be here in this but winds are contrary. March 6th
not come yet 8

The Rev R. Anderson D.D.
Mission House
Boston

Mum

Sun. July 22/52

Recd. Aug 4, 1852.

Tillipally Jaffna Ceylon June 5th 1852

Rev Dr. Anderson D.D.
Boston

My Dear Brother

There are several subjects on which I am directed to write you at the present time.

1. At a regular Meeting of the Mission held April 15th 1852 the following resolution was passed unanimously. I give you the extract from the minutes of the meeting.

"After suitable discussion, it was resolved unanimously that we concur with the views of the Prud^l Comm^e, as expressed by Dr Anderson, on the subject of the Amount to be expended for Education in this Province; & that we will use our best endeavors to reduce the sum to £1000 as speedily as possible."

As it is the deliberate intention of our Mission to carry into effect the above resolution, as fast as circumstances will permit, further remarks upon the subject are unnecessary at the present time.

2. Our proposed Letter on Caste.

Soon after the receipt of your Letter, we appointed a Committee to prepare a letter that should freely & fully discuss the subject, & answer all your questions. This Committee made their Report, & the subject was discussed in a Meeting of our Body. But after a comparison of our views upon the whole subject, it was thought expedient that the letter should be very considerably modified, & that a connected historical sketch of the subject of Caste, as it has come under our observation, be prepared for the use of the Mission & the Prudential committee. We have much confidence in the belief that such a Document can be prepared within a reasonable

time. But this cannot be done in season to be sent by this Overland which goes out today. Tho' we regret this delay, we have much consolation in the fact that our views of this subject are so fully represented by our Brethren now in America.

3. Baylor Ward

We have been informed that Baylor Ward has offered himself to the Prudential Committee to return to Ceylon with Mrs Ward, as a Missionary, & that the Prudential Committee have advised him not to come. We have had no communication with Brother & Sister Ward upon the subject. But we think that justice to them, & to the Prudential Committee, requires a frank expression of the opinion & wish of this Mission respecting them. We were certainly somewhat surprised at the decision of the Pru. Com. Several of our members have known Brother & Sister Ward since 1833, very intimately & we entertain a high opinion of their Christian Character & of their qualifications to be useful in this Mission field. Tho' we do not at present, particularly need him as a Physician, yet in case of the sickness or absence of Dr Green, his services would be very acceptable to us all, & to all the other Mission families in the Province.

But it is especially as a Missionary that we need his services. We believe him fully competent, should he receive Ordination, to conduct a Mission Station by himself; & even if not ordained his services would be very useful & acceptable to the Mission & to the people. Tho' at the time of his leaving us, he had not acquired such a knowledge of the native language as to preach in it, yet he could read & understand it pretty well, & we fully believe that he would, in two years, & perhaps in one, be able to preach in Tamil. We would also state, that his ability to preach through an Interpreter was of no ordinary kind.

After a free discussion ~~of the subject~~ at our last meeting for business, I was directed to write to you upon the subject, & to say, that we unanimously request the Prudential Committee to send Brother & Sister Ward to our assistance. We fully believe they will be more useful than almost any young & inexperienced Missionary.

I will only further add that this letter has received the approbation of our Mission.

Very Affectionately Yours

B. C. Meigs
Secretary of the
Mission.

Tillipally, June 5, 1852

Recd. Aug 6, 1852.

Ans. Jan. 13/53

Ans. Sept 18

Dr. Ward

✓ Publ. Cond

Reduction of Stock.

Dr. Ward, again.

Jaffna July 5th 1852

Rev. R. Anderson D. D.

Rev & Dear Sir,

In answer to your questions,

1. Is it advisable to educate the natives of Jaffna with the expectation of sending them as helpers to Madura and Madras?

2. If not do you need to educate so many liberally?, we submit a few thoughts. We shall confine ourselves mostly to a history of facts and to statistics on hand.

With few exceptions all our educated men are of the Vellala Caste and of course, according to the customs of Southern India, they are not an offense to any class. On the contrary their standing is a recommendation and they are prepared to go into any Society and to labor in any Village whether here or on the Continent. They are young men of energy and rising influence and are now pervading the Island as Schoolmasters, Doctors, Engineers, Interpretors, Lawyers and Writers in our Courts; as financial Agents in Kutcheries and Banks; as Odears & Maniagars in our Villages, and when they do not hold these offices among the

people

people themselves, they exert a great influence over their fathers, Brothers and others who do. All now in Government employment are about 110; In Jaffna Town there are now about over 40; In Colombo 18; In Kandy 15; In Trincomalie 8; In smaller Towns and Villages in proportion. One fourth or one fifth of these are Church members and nearly the same number are either suspended or excommunicated. Their enterprise was shown by their volunteering to go to the neighboring Continent and more distant places some ten years ago and lately by their going to the smaller Islands west of us. Their willingness to go to the Continent was checked partly by the imprudence of the men themselves who were giddy in finding themselves at once a head of all about them, even though they had been second or even third rate men among us; partly because the people of the land and especially "Tanjore helpers" as they were called, who had a very partial education and were put in inferior places, were roused by jealousy when they saw a foreigner placed over them and eating their bread; & partly, as we think, by a want of sympathy on the part of Missionaries whose minds had a preparation of condition for dissatisfaction or who were not prepared rightly to understand what ought to be expected of them. Mr Rhenius once remarked "he thought no one competent to have the superintendance of educated Native assistants who do not

know what it is to educate and train them". We have not the least hesitation in expressing the belief that those times will go by. Indeed we think they are already nearly passed and as soon as our young men can receive some proper assurance of a fair chance in the market without those stringent measures which they consider at variance with the liberty of the Gospel - or at least of a doubtful character they will be ready to enter those fields again - We believe it a fact granted on all sides both at Madura and at Madras that the young men in their service who were educated at Batticotta are among their best helpers and from Winfred downward are highly prized - Many who might have been among them and many who would be glad to go, were obstacles removed, are not inferior to those now there -

Again the Continent is a great field and an educated young man of respectable Caste can easily go from house to house and from Village to Village from Cape Comorin to Madras, through the whole Tamil field - There are no such or very few such young men of thorough education and respectable standing in all that region where hundreds & we might say thousands are wanted - At present only five persons educated at Batticotta are in the employment of the Madura Mission and four in Madras; seven are employed in other Missions on the Continent, one in the Mauritius and one in Burmah and some are under Government and some are private teachers.

Some of these also are Church members.

But supposing there were no call for the Continent are we not educating more than the cause demands?

As Missionaries, we have a special object. We intend always to keep this in view and to use the appropriate means as far as our strength allows to accomplish this end.

The Committee should keep in mind that we are in the midst of a population of 300,000 in this Province among whom American education and American operations have taken the lead and that as men educated in New England go to the far South and West so these young men educated by us are constantly pervading the whole Island and are becoming influential men among a Million and a half of people.

They should also keep in mind that a young man of talent and enterprise can no more be confined to our surface than young men in New England can be kept north of "Mason & Dixon's line". Again we must lay on plans for a general institution or for a Theological institution or for both. But a Theological School supposes that there are already pious lads to be found in the land. This is not so. Even if it were and we could at any time secure a Theological Class it would not be certain

that

that all would become preachers. How many who are educated at Andover and New Haven become Editors, Teachers in Schools, Academies and Colleges, Teachers of Music &c &c. Even if all were preachers it does not follow that all would be Congregationalists or Presbyterians. We have Baptists, Methodists and Church Missionaries and a Bishop too, all of whom are seeking for Agents and though it is no part of our Policy to educate for them we are thankful when those whom they employ are as well versed in the liberty of the Gospel as we believe most of our young men to be. But at present we might as well speak of a saw-mill without Timber as to speak of a Theological Seminary a side from one for general education.

But why educate more than we need for our own service. The plan of self supply has been almost exclusively acted upon by Missionaries of other Societies here and we have yet to learn that their measures have not tended to poverty and that they have not been disappointed in their hopes of individuals as often as others.

To guard against this evil and to secure more educated men the Wesleyans have sent home an appeal in behalf of their high school. They wish to enlarge it, raise the Standard of Education & have two men devoted exclusively to it.

The Church Mission too are enlarging their higher schools

schools and raising the standard of scholarship. In order to get a Class better fitted than formerly they are taking from our English Schools those we would not admit at Batticcotta. They have acted on one plan and we on another and "by liberal things we stand" Yet the Church Missionaries seeing that their English Educated men are unwilling to descend to the hard labor and small pay of Village schoolmasters in the vernacular language are now devising a plan for educating in another central school a class for Village Teachers only in the Tamil Language - We wait the result - It was this strong desire which led us many years ago to try the experiment of teaching a class nothing but Tamil. We admitted on these conditions a large and very promising class to the Seminary at Batticcotta, but proved a complete failure and not more than one or two of the whole class excepting a few who persevered in English studies have ever been of service to the Mission as helpers; and they though fine scholars, with much energy are only third or fourth rate men - But the experiment might succeed better if tried at another station with pupils more advanced in life -

All our experience drives us to our present course and the accompanying statistics will show how wide the benefits are spread and spreading - Whatever course we take unless we increase the wages of our men the Government, the Wesleyans

the Church Missionaries, the Bishop, and even Roman Catholics will out bid us and take away some of our best pupils. Nor does this prove that these young men have no gratitude or are deficient in piety any more than a "louder call" in America does; however we may mourn and fret ourselves over it these are facts the world over. Nor are we prepared to admit for a moment that these men are lost to the Cause of Christ as that education generally liberally or theologically is of less importance here than it is in any other part of the world.

Our policy in the Seminary has been and now is Education & self support. By the subjoined statistics, you will see that

1. The average number of students for the last 15 years has been — 126½
At present we have only — 98
In 1842 - (ten years ago) the number was — 184
Almost twice our present number

| | £ | S. | D. |
|---|---|---|---|
| 2. The average expense of the Seminary for 15 years has been — | 577 | 4 | 7 |
| For 1851. only — | 384 | 13 | 4 |
| Deducting the amount received for Board to the average expense for 15 years to the Mission has been — | 516 | 1 | 0 |
| For 1851. only — | 268 | 14 | 3 |
| 3. The average cost of each boy for the 15 years has been — | 4 | 10 | 7 |
| For 1851 only — | 3 | 15 | 3½ |
| The average expense of each lad for 15 years to the Mission (Clergy) has | 4 | 0 | 6 |
| For 1851 only — | 2 | 12 | 8 |

The present year also will probably show a reduction - the

| | £ | S. | D. |
|---|---|---|---|
| whole expense may be (to the Mission) | 240 | 0 | 0 |
| And the expense of each laborer to the Mission | 2 | 8 | 0 |

Thus, in 10 years, you will see we have reduced our numbers nearly one half and our expense nearly two thirds - as to the wisdom of further reduction of numbers the following statistics will show

By Table No. I. it will appear that in 1848 the number employed in our Mission was — 84

Our present number is — 94

That the number who have died or left us is — 18

Number taken into employ in 4 years — 28

Number in the employ of other missions in 1848 — 36

Employed by other Missions now — 44

Increase & deaths in other Missions — 10

Whole number received into Mission employ in 4 years — 38

Average number received each year in our Mission — 7

Average number in other missions — 2½

Total number received into employ each year — 9½

which exceeds the number of Church members who leave the Seminary each year by — 3½

The whole number educated in whole or part who have left the Seminary is about — 640

The number who have not completed the course — 190

| | |
|---|---|
| Number who were Church members | 280 |
| number of Church members who have died | 40 |
| Number of Church members since suspended or excommunicated | 85 |
| Number now in regular standing about | 155 |
| Number employed in the Mission | 80 |
| Number employed in other Missions | 42 |
| Number in Government employ | 27 |
| Average number who leave the Seminary each year | 22 |
| Average number who are Church members | 9½ |
| Average number of Jailbirds in Church members | 3½ |
| This leaves the available number only | 6. |
| Number who have left the Seminary in 4 years is | 60 |
| Yearly average | 15 |
| Number of this 60 who are Chh. members | 24. |
| Average yearly number of Chh. members | 6 |
| Of the 60 who have left since 1848 | |
| The number employed by the Mission is | 23 |
| Number employed by other missions | 8 |
| Number now employed by this Mission | 12 |
| Number now employed by other missions | 7 |
| Number who have died | 2. |

Thus it will appear, that for the last 4 years our supply has not been equall to the demand. This deficiency has been met by a previous surplus and by those not members of the Church. But

But now this surplus is exhausted and we have a demand for at least 6 men which we cannot meet until another class graduates. This reduction of expense we shall keep steadily in view but our conviction is that to reduce in numbers would be a decided disadvantage to the cause of Christ in this land and but very little saving of funds.

Should we reduce to 75 it would make very little difference in the amount of labor. The number of classes, recitations, meetings &c would be the same. All the general duties of the Seminary would be unchanged there would be no material advantage even if it has only the strength of one man. The number of native Teachers would also be the same; also the expenses of repairs &c. There would be only a slight difference in the expense for Books. On the whole what would be the gain? Simply a saving in the Boarding department of a small sum. According to our present system

One half pay the Cost of Board £. 2-0-0
One fourth pay ——— £. 1-0-0
One fourth are on Charity ———

If we leave off all our charity boys (25 or 30) we should save £50 or 60 a year. But they are a select class generally the best in the class and in all cases too poor to pay even one half. If we reduce the number who pay the full price of Board nothing will be gained. If we reduce equally the

the three classes the gain would be only £18. allowing for Books, Stationery &c. it might be £25. or 30. But would this be an economical reduction? Would the Committee recommend it?

The field is opening for native agency as never before. Formerly our men had not age, character, & standing to go freely and influentially among the people. It was difficult to employ good men profitably because they could not get the people to gather and could not command attention. In this respect we see a marked change for the better. The people now listen to and sometimes call for them to come to their Villages to hold meetings.

The demand for men to be located in Villages remote from the stations is increasing. Some of our most interesting work is now in the small Islands West & South West of us and we are looking forward to no distant period when we may have a Catechist and little Church in every Village. Facts already show that educated men are not supernumerary and with the Spirit's blessing on our labors more many more might be soon wanted.

If we do not much mistake indications of Providence, the time is near, and certainly it must come eventually when a man will not be valued not according to his locality by birth, nor according to his particular caste or family. In anticipation of that time, in looking at the standing, education and enterprise of these young men, we have good reason for believing that young

men

men educated in Jaffna will be the Scotchmen of England and the New Englanders of America to occupy very important places in the rising Churches throughout Ceylon and on the Continent. At least all the signs of the times at present favor this thought.

In view of this it may not be unimportant to state that most of those who went to Madura were young and inexperienced men. The experiment was a new one. Those of a mature character might meet with very different success. We think they would. We are much mistaken if English educated Hindoos do not take the lead in Hindoo Society from Cape Comorin to Delhi even now so far as those Millions are moved at all by true Science or by Christian principles. Having got this vantage ground they will hold it for at least fifty years to come.

Hoping that these remarks and statistics may assist you in answering the two questions at the commencement of this letter,

We are, Dear Sir,

yours truly

In behalf of the Mission. { L. Spaulding
C. T. Mills

Rev. Sept. 7, 1852.

Rec'd. Jan. 13 53

Rec'd. 18 58

Mode Estimates

57

Jaffna Aug. 5. 1852

The Rev
R Anderson D.D.

Dear Sir,

In our letter on education sent by the last overland, a paragraph was introduced on the subject of more missionary strength in our Seminary at Batticotta, but afterwards it was concluded to make it the subject of a separate letter. There is so much encouragement given to young men of a thorough English education by the Government of India and especially in Ceylon that the natives will have it. Some not satisfied with any school in Jaffna have gone to the Government high school at Colombo. Others, in pursuit of this, not being satisfied with any school in Ceylon or Madras, have gone to the Bishops College at Calcutta, and some to England.

Every movement shows a determination to be qualified for any place into which they can crowd themselves. There is a looking up and an emulation among young men in our feild which cannot be resisted. We must either put out the fire (which we cannot do) or open the valve. As Sir Edward Barns told us when he tried to place an extinguisher over us "The wisdom, efficiency, and success of your plans must be the measure of my opposition to your settlement in the Island;" so in this case, by how much the more we have succeeded in creating energy of character, and in opening the well springs of science by so much the more we are liable to lose our students.

This being the case (a fact as fallpable as the monsoon or the rainy season) the simple question is- Shall we be something or nothing? It is easy be nothing, or to reduce ourselves, so that others will take the

lead in education. Indeed we are, compared with our neighbors, much nearer this position now than we were fifteen years ago; so much so that Bishop Chapman in writing to one of our number in September 1851 says:-

"This failure of an interview I the more regret, having heard that the worthy people in America, who have done so much for education in this Province, are not altogether satisfied with the result of what they consider the too secular education given at Batticotta. I wished to have an opportunity of conversing with you on the subject, having been informed that it is their wish henceforth to restrict English instruction to the few who may wish to qualify themselves as religious teachers. Should this be the case, the benefit, of which you have hitherto been the generous dispensers, will become very much restricted and the regret felt will be commensurate". Where the Bishop got his information we know not, but this impression was at that time abroad in the land and we think it must have been given to him thro' a Report of the Board which he had lately received.

It must always be kept in mind that the educated power is the reigning power. As was remarked in our previous letter, both the Church and Wesleyan Missionaries are raising the standard of education in their high schools in this Province. The Roman Catholics also [who# would care very little for any obstacle in the land if the Americans were out of the way] have commenced a school in Jaffna in self defence, and now receive a grant of money from Government for their high schools. More than a year ago they commenced a College at Negapattam on the neighboring continent, where many lads from Jaffna, Colombo, and other parts of Ceylon are now in a course of training for the battle, to be the Beschies and Jesuits and bible burners of their age.

Even the heathen are roused to opposition

# For the Committee only.

and have had their high school in successful operation in Wannarpoonny for some two or three years, so that the conclusion is irresistible— We must be something or nothing. If we expect to stand "by devising liberal things"— if we would "be the head and not the tail"— if we would "lend to many nations and never borrow", we must not only support the interests of Batticotta Seminary in its present numbers, but we must double the amount of Missionary labor and teaching in it.

The labors of two efficient men are needed, one for the Biblical and the other for the Scientific department; and we know of few situations in this part of the world where two such men could do more good for the cause of Christ, than in preparing these hundred lads for future service, wherever God in His Providence may place them. Mind moulds mind, and heart moulds heart the world over. If this is fact where the simple process of training is concerned, how much more when the double work of drilling out the errors of heathenism and of filling the mind and soul with true science and the gentleness of Christ. The question here is not, as in the Sandwich Islands and Oroomiah, Whether the young men are sufficiently educated to teach their countrymen generally. They put themselves in competition with Englishmen in our Courts, Banks &c— with the Brahmin in his Tamul science— and with the Jesuit in his cunning. The first they pursue with restless energy for the kings' wages, the second thro' literary ambition— and the last is born with them and cultivated by the mother from infancy.

The Calcutta Review for October 1851 on "The Results of Missionary labor in India", which we highly recommend for the careful perusal of the Committee, in speaking of the Tranquebar Mission remarks "Had their labors been properly sustained, and the places of those who died been filled up, they would have done much toward ~~toward~~ bringing the whole of Southern India under christian instruction and influence. But the springs, whence

these waters came began to dry up &c. &c." This paragraph contains a prophecy in reference to our own and every other Missiona unless sustained. The same Review remarks, "We think those people err, who would confine all labors to a fixed routine to be applied in all places and among all classes. Experience has proved the value of all this plans hitherto used. We may specially observe that the new system of English education, which long suffered so much obloquy has proved itself a valuable agent in carrying out Missionary ends in a sphere peculiar to itself. Our plans are not antagonistic they are co agents." ⊕

The cause of the decline and failure in the Tranquebar and Tanjore Missions was, as we look at it, the decline of village schools and higher education. We do not advocate nor encourage that course of English education which excludes or even cramps the cultivation of Tamul literature, nor such habits as to unfit our students for itinerant and catechetical labors among the people. We have no fellowship with those who would make Tamul lads into oriental English men. We keep the whole field in view, and while we most heartily subscribe to the above remarks, we venture to add with some confidence, that so far as any experiment has been made in India, Education through the English language together with the Vernacular is the only one, which has succeeded for the thorough training of the native mind. Education on every other plan has been limited and dwarfish. False religion, false science, and superstition are so compounded and wrought into one mass, that unless a thorough process of redemption is applied at each of these points, the dead flies in the ointment give the whole a bad odor. The mind still retains a strong savor of the old heathen customs and superstitious sediment. However fine the theory on paper or platforms, success in that direction # is still theory, and we think it unwise to change

⊕ See also Dr. Ballentines Report of the Benares Sanscrit col lge from 1846 to 1857

# through the vernacular only.

a course which has thus far secured the best results for an uncertainity. Superstitions in any land are the growth of ignorance. Open the heart to the Bible, the head to true science, and the eyes to look abroad on the world, and superstition, whatever and wherever its local phase may be, is anihilated. This fact is as true to Philosophy as it is to History in every country, and so plain in its bearings on the subject of this letter, and on the cause, that we need not add more.

Another reason why we should secure the services of two men is, that we may provide against those providential reverses, which for some years past have often left the Seminary without a resident Principal, and sometimes obliged us to disarrange other stations for the sake of sustaining the interests of the Seminary even partially. This painful consideration should be most carefully guarded against.

All these facts and considerations bear upon the same point. Turn which way we will, we must be something or nothing or take the ground that "God is able to make us to stand" tho we neglect what are commonly denominated "the ordinary means."

With these convictions founded upon these facts, we commit our case to the Board and to the Christian public in America, feeling that we have thus far done what we could.

Yours truly in the patience
of hope & the labor of love.

In behalf of
the Mission { L. Spaulding
C. T. Mills

Jaffna, Aug. 5, 1852.

Recd. Oct. 8, 1852.

Ackd. Jan. 13/53

No. II.

Ans. Sept 18/53

Higher Education –

Pub. Ins.

Jaffna

Mr. Rev. R. Anderson C.M.S.

Missionary House

Tillipally Jaffna Ceylon August 6th 1852

Rev. R. Anderson D.D.

My Dear Sir

By direction of the Mission I write you again about the case of Mrs Mills. For a time, we entertained strong hopes that she would so far recover her health as to permit them to remain in Jaffna & labor among this people. But the Lord seems to order otherwise. Her health has failed so fast of late, that all hope of her recovery here, or in any part of India is given up. Dr. Green, as you will see by his note which I enclose, is decidedly of opinion that they should return to America as speedily as possible. They expect to leave Jaffna per Madras about the 10th of September next, & from thence to the Cape of Good Hope. From the Cape they hope to find a passage direct to the United States. They have set in their hearts to come & die with us; & of course go away reluctantly. Still the path of duty appears plain & they will walk in it.

The health of Mrs Nayes is also not good. She is greatly afflicted with the Asthma, & nothing seems to afford her permanent relief. The rest of our number are in the enjoyment of their usual health, & we are more aid in our work. There are signs of good at the present time in the Seminary at Batticotta, & special labors & prayers are devoted to that place.

You will receive by the same mail which carries this, our long letter on the subject of caste. I lament that it could not have been sent earlier. Still I trust that it is now finished. We have bestowed much labor upon it. The subject is a difficult one. Especially has it been difficult so to write as to please all the members of our Mission though we have tried to do so. Mr Poor, will I trust, give you some account of Caste as he witnessed its operation in the District of Madura for several years.

I remain as ever your affectionate brother

B C Meigs

Sen. Cent. Mis.

Jeffers

Dear Bro. Meigs –

According to the instructions of the Mission I herewith send you what I have to say about Mrs. Miles case – She has tried all sorts of medicines, (& divers climates in India) & her disease has a firm hold of her now, as when I saw her 2 years ago –

I think the most desirable thing for her, here, is a change to America & rest only to S. but to her Father's House, where some attention & care will be bestowed upon her & she will be made comfortable

Jaffna, Aug. 6, 1852.

Recd. Oct. 8, 1852.

Ack. Jan. 13/53

Mr. Mills's return

J. Scott

Jas. Scott Esq. Chairman &c.

Caste in Ceylon 1 60

Jaffna, Ceylon, August 6, 1852.

~~Rev. R. Anderson, D.D.~~

Dear Sir,

We will now attempt an answer to the inquiries, contained in your letter of Dec. 16. 1851, on the subject of Caste. And we must commence by saying that it is a very intricate and difficult subject. We do not mean to say that it is difficult to define caste, as set forth in the shasters of the Hindus, or as it originally existed and perhaps still exists on the Continent of India. But caste, as it exists in this province, has been greatly modified by many causes which have been long in operation. For three centuries and a half the people have been under the dominion of the Portuguese, the Dutch, and the English. All these governments did much, if not to exterminate, at least greatly to modify caste. Many of the people have, for a long period, been familiar with many of the truths and forms of Christianity. And though caste still has an existence among us, it has been so modified, by these & other causes, that some of its original features, are now scarcely visible.

In answering the question, What is Caste? (as it exists on the Continent of India) we cannot do better than to give you the following extract from a document published by the Madras Missionary Conference in 1850. It is as follows:

"Caste, which is a distinction among the Hindus, founded upon supposed birth-purity or impurity, is in its nature essentially a religious institution, and not a mere civil distinction. The Institutes of Menu, and other shastras regard the division of the people into four castes, as of divine appointment. We find also stringent laws were enacted for upholding this important part of the Hindu religion. Future rewards are decreed to those who retain it, and future punishments to those who violate it. The Hindus of the present day believe that the preservation or loss of caste deeply affects their future destiny. In the Madras Memorial to the Supreme Government, dated Apl. 2, 1845, they declare that the loss of caste is connected with the vitality of the Hindu religion.

On the scale of caste, wealth, talents, industry, and moral character confer no elevation, and the absence of these imposes no degradation. It is ceremonial pollution alone which destroys it. This may be conveyed to a person of high caste, through the sight, the taste, or the touch of one of an inferior grade. Such an institution, therefore can never be called a mere civil distinction; for whatever it may have been in its origin, it is now adopted as an essential part of the Hindu religion." This is undoubtedly a correct definition of caste where it exists in its purity. But by a concise history of its developments as it has come before us in this province, you will readily perceive how greatly it has been modified by the causes above mentioned, and in how few particulars caste as it exists here is correctly delineated by the definition quoted above.

The strict notion of birth-purity or impurity, in a religious sense, as defined in the above extract, is not so far as we can ascertain, very generally believed in this province. The brahmins and probably some others, believe it; and there are probably some indefinite notions on this point still lingering in the minds of many. But the brahmins in this province are comparatively few; and as a body, they have ever

stood aloof from Christian instructions, and claim a maintenance from the people on the ground of their being incarnate divinities. Their claims, however, on this ground, are admitted by the people only to a limited extent, as their whole demeanor towards them sufficiently shows. Brahmins on the Continent make light of the pretensions of brahmins in Ceylon, because as they affirm, their continental ancestors, by crossing the sea, and taking food under such circumstances, lost their Caste purity. On the other hand, the Ceylon brahmins very justly affirm, on the authority of the shastras, that the continental brahmins have undeniably vitiated their caste, by serving as magistrates, interpreters, writers, and in various other secular employments for a livelihood; and that too in the service of foreigners of an unclean race, the Europeans. In our remarks, therefore, upon this subject, we may well leave the brahmins on both sides of the water out of the question, both because they have pronounced sentence upon each other; and because we, in Ceylon, have no brahmins in our Mission communities, either in our Churches, or in our service, as school-masters or native assistants.

But though little is said, in this province, of "birth-purity or impurity", which on the Continent is considered so essential to the Hindu doctrine of caste, yet on other grounds much is said of pure or impure caste, or classes of society. In this regard is had, not merely to their birth, but to their diet and regimen, corresponding customs and manners, — their social avocations, intellectual habits and religious employments. Between the two extremes of the pure Sivan on the one hand, who rigidly confines himself to a simple vegetable diet — consequently abstaining from every thing that has had animal life — down to the parriah on the other hand, who is unscrupulous about his food — sometimes eating even carrion, and using intoxicating drinks, with corresponding habits & customs. The Hindu population is divided into numerous classes, irrespective of caste distinctions. Sivans, for instance, who are vegitarians, are generally of the vellala caste. But all vellalas are not Sivans, nor are all Sivans vellales. Those who eat only shrimps account themselves superior to those who eat fish, and those who eat only shrimps and fish, superior to those who eat eggs and fowls; thus on indefinitely downward to the parriah. Thus, without any very prevalent belief in "birth-purity or impurity" in this province, there are substantial grounds for the distinctions of pure and impure classes. And they also maintain their claims to purity of caste on the ground of their customs, secular avocations, intellectual habits, and religious employments, as mentioned above. One obvious reason for the absence of the strict Hindu notion of caste in this province arises from the fact, that the doctrine of the Bible, regarding the origin of the human race, is here very extensively known. This arises from the fact before mentioned, that the people have for so long a period, been under the control of powerful Christian governments. The Dutch especially used systematic measures on a large scale to instruct the youth and to convert the Hindus to the Christian faith. In the early part of the eighteenth century, nearly the whole of the rising generation of males were embodied in

schools, established and sustained by the Dutch government. In the Elementary Catechism universally used in these schools, the history of Adam and Eve, and of their immediate descendants is given. Even to this day we occasionally meet with a man of great age, who will repeat to us the old Dutch Catechism, a great part of which we early incorporated into the Elementary Catechism now in use in our schools. But this Scripture doctrine, so far as it is admitted, is wholly subversive of the Hindu doctrine of caste. We have never known any individual who belonged to our Church who did not profess fully to believe the Scripture doctrine on this subject.

But what then is caste in Jaffna? This is a point on which we are anxious that the Committee be accurately and fully informed.

As a general definition, we may say that caste in Jaffna is a perpetuation of caste and caste institutions from the Continent, modified by a combination of causes incidental to foreign immigration and colonization under the rule, in the first instance, of revolutionizing and conquering native princes; and subsequently for a long period under the reign of three of the most powerful governments of Europe, each of which, in its own peculiar way, and manner, did much for the transformation of the native inhabitants. Hence it is not strange that caste should be so greatly modified in this province. But let us not be misunderstood. It still exists even here, and shows its sharp and ugly horns, and cloven feet in our midst. We wish we were not compelled to add, that we see & feel its baleful influence in some of the members of our Churches. It is indeed a prominent and troublesome feature of Hindu society — ever presenting obstacles of various kinds to the progress of Christianity. The nature and tendency of the institution is unsocial, forbidding and aristocratic; pervading all castes and classes of society; and is quite as manifest and troublesome in the low caste as in the high; each caste, as they suppose, having some peculiar grounds for boasting.

That we may further elucidate the subject, it is necessary that we proceed to give some of the results of our own experience and observations on the subject; & then show by what means Hindu caste has been so greatly modified in Jaffna; and also to what transforming influences it is still subjected.

Before coming to this country we had formed our ideas of caste in India mainly by what we had read in the Journals of early missionaries in Bengal — Carey, Marshman, Ward, and others; and of course our minds were much awake to the importance of "breaking caste" in the mission field, especially as we were led to understand that it might be broken by so trifling a circumstance as that of partaking of a meal in a missionary's house. One of our first encounters with caste, which happened a few days after our arrival in 1816, was a trifling incident in connection with a horse keeper. On his being directed to do something in adjusting the furniture about the house, he refused to obey, saying it was contrary to his caste to do the work. But, as we could not tolerate caste on our premises, we told him he must obey or quit our service. To the latter he very readily consented, leaving the missionary to take care of his own horse, as there was no other horse keeper in the parish. This was the first of a series of events by which we became gradually acquainted

ed with the state of persons and things in the country in relation to caste. By this we were taught, that it was quite impracticable without sails, oars, or steam to propel our frail barque against the prevailing monsoon! And surely there can be no marvel that it should thus happen to the much frailer barque of the timid and doubtfully converted Hindus.

After a few weeks residence we commenced a Day school on our premises taught by a young man who was formerly a pupil in Mr. Palm's school. This man was able to bring to the school a few children belonging to his own family circle; but the neighbors generally considered it polluting and vitiating to caste for their children to come and learn on our premises. As soon, however, as the practice by slow degrees, became common in the parish, all fears on the subject of caste vanished.

From and after the year 1818, we passed through a similar process in the admission of boys to our boarding schools. This very novel procedure produced a deeper sensation of alarm in the public mind than that produced by bringing children into our day school; consequently our progress was much slower and more difficult. Eating and drinking on the premises of Christians was thought to be utterly destructive to the children's caste, and a disgrace to their parents. In process of time, however, after many were committed to the practice who could keep each other in countenance; and when it was seen that their children were not changed into Englishmen or Portuguese, but much improved in body and mind, their fears on the subject of caste gradually subsided, leaving us to prosecute this branch of missionary labor to as great an extent as we thought proper.

A still deeper tone of alarm was sounded when we began to receive girls into our boarding Schools. But this also gradually died away as harmless as in the case of boys, leaving us to prosecute our plans at pleasure.

From the ideas we then entertained on the subject of "breaking caste," and even from what we had recently learnt from the talk of the people, we thought it most incongruous that any in either of our boarding schools should ever boast themselves of caste. We had "broken" it and "killed" it. But in process of time we were called to break it and kill it again. And we resolutely did it. In the "Central Boarding School" at Tillipally, then under the care of Mr. Woodward in the year 1824 or 25, it was ascertained that there were low caste boys in the school. This was an offence to certain of the vellalas who made an attempt to have the low caste boys removed, declaring that though they might with impunity eat with persons of their own caste on mission premises, they could not & would not eat with those of an inferior caste. This controversy led ultimately to the expulsion of three or four of the oldest and most influential high caste boys in the school. They soon however saw reason to repent of their conduct, and humbly sought & obtained admission to the school.

In 1821, when it became known that the two first converts from Hinduism, members of our boarding school were about to be received into the church, so strong was the opposition to such a procedure, that we had reason to expect violent attempts would be made to rescue one of the candidates. The occasion, however, passed off without disturbance, and was one of great interest in the history of the Mission. It was indeed a strange sight to the spectators to see two of their countrymen of the vellala caste, not only publicly eating & drinking with foreigners, but partaking with them from the same cup and plate. This was

something in advance of all that had been previously witnessed, as an outrage upon caste principles; and was quite sufficient, we should suppose, to stamp the young noviciates as outcasts from Hinduism. Some apology was however made for them by their heathen relatives, that the boys were young, and know not what they were doing. But a farther advance was soon made and another severe blow inflicted upon caste, when at the close of the same year, two adult converts from heathenism, who were men of different castes, were admitted to the church, and sat down together at the table of the Lord. Subsequently another, and yet another fatal blow was inflicted when females, first from our boarding school, and then adult women, were publicly admitted to the church by baptism, and thus led to commune with persons of different castes and occupations. At our great meeting in 1825 when we admitted candidates from our several stations at a large central bungalow in Santillipy prepared for the purpose, there were still more decided and daring manifestations of opposition on the part of the relatives. The elder brother of one of the candidates stood up in the meeting and boisterously protested against his brother being received into the church. But the presence of a police officer prevented open violence. In January, 1820, when the first professed convert from Hinduism was about to be received into the church at Batticotta, so strong was the opposition of his relatives that they carried him off by force, the day before he was to have been received, and kept him in close confinement for some time. We might easily multiply examples of this kind, but the above are sufficient.

As a substitute for further specifications we may observe generally that for thirty years past, hundreds of pupils of both sexes and of different castes, have been boarded and educated in our two seminaries at Batticotta and Oodoville; that of the pupils thus instructed about 120 couples have been married, — generally at Oodoville; that after the solemnization of the marriage in the church, and the partaking of a little fruit at the station, the bride and bridegroom repair with their friends to the house of their parents, who are mostly heathen, where a marriage feast is prepared for the friends and relatives of both parties, whether heathen or Christian, and without attempting to compel Christians to conform to the heathen ceremonies. Sometimes it happens that the newly married couple take up their abode permanently at the house of one of their parents, sharing the homestead, it maybe, with two or three other families who are entirely heathen. It should be remarked here however that native Christians, when thus situated, are careful not to give unnecessary offence to their heathen relatives. In a very few cases, our female pupils who were members of the church, have married heathen husbands; and in many cases, graduates from the Seminary at Batticotta, whether church-members or not, have married heathen wives. But we now hear little or nothing of caste being vitiated by these marriage alliances, and this too whether one or both of the parties after marriage live as Christians or otherwise.

When this state of things was related to our missionary brethren at Calcutta, they exclaimed with surprise, mingled with some degree of unbelief "And will they talk of caste after that"? But the climax is yet to be stated. Franciscus Malayapa, a native assistant, employed by the mission, and subsequently licensed by us as a native preacher, had adopted the European dress before he came into our service. For a time, and for convenience sake, he boarded at the table of one of the mission families. His father-in-law the Rev. Christian David (recently deceased at the age of 81) was for the space of forty years

from the time of his adopting the European dress, in the habit of eating, whenever occasion offered, at the tables of the principal Europeans in the island beginning at the Governors' table in the days of General and Lady Brownrigg. But neither the father-in-law nor the son-in-law supposed, for a moment, that they had lost, or injured their caste. But on the contrary, thought much of their caste, and that they had bettered their condition by intercourse with Europeans. Nor did the community at large cast them off, because of their dress, or because of their connection with foreigners; though when provoked to do it, they might mention these facts as a blot. And thus it is now, with many, who had been educated at Batticotta, and who hold important offices in the country, some of whom adopted European customs. Under this aspect of the subject, we see that Caste is indicative of ones ancestry, and that it is not a common and easy thing for a man in this province "to break or lose caste"

We close this topic by giving prominence to the fact, that notwithstanding the manifold aggressions we have made upon Caste through the period of more than thirty years, there has been no case of native converts, whether young or old, male or female, being wholly and finally cut off from the family circle, or unable to abide in the place wherein they were called, in consequence of their having broken caste by becoming Christians. We do not say that this would not have been the case, had the conduct of our native Christians been more offensive. In most cases, they are very careful not to give offence to their heathen relatives — in some cases too much so. Weak as they are, it would not be strange if they frequently conform too much to the wishes of their relatives and friends who are still heathens.

We have indeed seen cases in which heathen wives have left their husbands for a little season, in which parents have shown great displeasure, and even banished their children from the house for a time, because they were baptized and received into the Christian church, and very great annoyances have been experienced by native converts, especially in regard to the observance of the Sabbath, while living among their heathen relatives; and these difficulties were greater in former times than at present. But the fact of native converts, whether married or unmarried, being tolerated in the house and family of their heathen relatives shows most clearly, that Caste, in the sense of the shastras, has been very greatly modified in this province; and that "losing caste" is not here an easy or common thing.

We will now speak of what the Hindus themselves have done and are still doing for the destruction of Caste in this province.

1. The continental Pandian Kings, who formerly reigned in Jaffna, introduced a new caste ~~called~~ into the province called madapalies — the offspring of high caste men with Covia women, who were a high caste of domestic slaves. This caste was endowed with certain perquisites and privileges, so that it now ranks among the high Castes of the country, next below the vellala. This caste cannot boast much of "birth-purity" though they are not regarded as an impure caste. The caste of madapalies, into which it is comparatively easy to get introduced is not found among the ninety-six Castes of Southern India; and is peculiar to this province. But the introduction of a new caste, and one of so great importance must manifestly vitiate the whole system of Hindu Caste, as taught in the shasters.

2. The Hindus in this province are destroying the remains of this evil system, by constantly rising from a lower to a higher caste. Such a process must of itself be as gross a violation of the classic Hindu system of caste as can well be conceived of. The methods of rising from one caste to another are various:

(1) By false entries, when persons remove from one place to another where their ancestors are not known.

(2) By bribing those who have charge of the registries in public offices, to insert their names in higher castes.

(3) This is done extensively by intermarriages.

This third method is deserving of some special illustration as bearing extensively on the subject in hand, in relation to the higher castes. For example: two young men of the vellala caste, graduates of the seminary at Batticotta, accepted large pecuniary offers from a man of wealth, but of lower caste at Colombo, to marry his two daughters - both heathens and uneducated. The young men immediately proceeded to Colombo and took possession of their prizes. Hitherto they have lived in good style and in credit, having employments suited to their education. Moreover they are sustained by the public opinion of their countrymen inasmuch as they have obtained a fair quid pro quo. The father-in-law made a good speculation; because his grand-children will be registered according to the rank of their father as vellalas. True they will never cease to be taunted when occasion may require it, that they are below par as to caste on their mother's side. But where large numbers of the community are similarly situated, there is not much room for reproach.

We now give a case of recent occurrence on the other side. A man of wealth & education, and high in office in another part of the island, but of low caste, has purchased with a great sum, the privilege of marrying the daughter of one of our school masters of the vellala caste, of the highest grade. By this the native gentleman is brought into alliance with the whole family circle of a superior caste; and this will, in various ways, be made to operate favorably upon his posterity. From these two cases which are illustrations of what is extensively in progress in the country, it will be seen that caste, whatever it may be, is an article in the market, which may be turned into silver and gold, & consequently is of substantial value.

Under this aspect, caste may be regarded as an order of nobility, which may be shared by those who are in circumstances to make the purchase. Under such influences, however, caste must vary in its nature, and ultimately exhaust itself by expansion.

But alas for the nobility of caste! Causes are now in operation in this province, which tend to destroy the foundation on which caste, as a civil distinction, has hitherto rested its claims. In former times, under the native kings and princes, the vellalas and Madapalies were privileged orders in the community; and the results of those privileges have operated favorably upon their posterity from generation to generation. But now, times have so altered that "on the scale of wealth, talents, industry and moral character", caste, whether in the Hindu sense of it, or as a civil distinction, can confer but little elevation, nor the absence of it impose but little degradation. This will more clearly appear as we proceed.

3. To show what the English government has done both directly and indirectly for the destruction of caste.

(1) By the abolition of slavery, which took place soon after our settlement in the island. By that important measure, several castes, such as Covias, pallas, malavas, & others, were placed on a new footing in society and are gradually rising towards an equality with their former masters in wealth, intelligence, and importance.

(2) By disregarding, to a great extent, the claims of caste, and placing applicants for office on the high ground of personal qualification, trustworthiness, efficiency in business, &c. the government has wrought extensively and powerfully for good upon the whole native population, but most subversively to the claims of caste.

(3) By an official prohibition to European magistrates and native headmen not to enter the caste of individuals in public documents, such as suits at law, deeds, registries, jury-lists, &c, government is doing much to obliterate even the remembrance of caste distinctions from the public mind.

(4) By encouraging the sale of arrack and toddy, the government is doing much to destroy Caste distinctions. Drunkenness is a great leveler. Even some of the Brahmins and vellalas are becoming familiar with the use of intoxicating drinks, while some of the lower castes do not drink. Thus, while the low castes are rising, some of the high castes are falling by intemperance.

We will now present a few miscellaneous remarks on the peculiarities of castes in our mission field.

1. The three high castes (leaving out the brahmins) viz. the vellalas, madopalies, and chitties, form a large majority of the population of the province. Of these three castes, the vellalas are far more numerous than the other two. As society was constructed under the rule of the native princes, the vellalas were the agriculturists of the country, & in this province the owners of the soil. As the lords of the country, they held most of the other castes in their service, by different tenures, and on different terms of service, — a bond of union well understood by the parties, pervading the whole community and binding them together by different interests. The two great divisions of these under classes were (1) the three castes of slaves that have been already mentioned, and (2) the Kudimakkal, that is, the blacksmiths, carpenters, barbers, washermen, and goldsmiths of the country, including the parriahs, who are tom tom beaters and drudges in various employments.

From the very beginning we have opened our great commission to the whole population of the country as far as our circumstances would allow; but it is a remarkable fact which we cannot satisfactorily account for, and which is one of the most characteristic features of our mission field, that the three higher castes, more especially the vellalas are almost exclusively the people who have opened unto us, and thus secured the advantages of our mission labors. The Kudimakkals were from the beginning among our most constant hearers, daily, while employed in our service in week times, and weekly at church on the Sabbath. But almost without exception all this numerous class have rejected the gospel, and but few of them have ever manifested an interest in sending their children to our common schools.

From these remarks we must except those of the fisher caste, who are a people more independent of the vellalas, and from whom a portion of our converts have been gathered. But the vellalas are emphatically our people; and notwithstanding the loss

they have sustained by the freedom of their slaves, and by the introduction of the principles of liberty and equality into society, yet combining the advantages of Christian instruction and of a superior education with the advantages which they inherited from their fathers, they will long continue to be the most thriving, energetic, intelligent and best behaved portion of the Tamil population. On this account it will continue to be a desideratum to belong to the vellala Caste.

2. Another feature of our mission field bearing on the subject in hand is, that in most of the numerous and populous villages into which the whole province is divided, the different castes are found in due proportion, while those of the same Caste in the villages round are more or less related to each other. On this account, and on account of the dense population of the whole province, it would be physically impossible, even were it thought desirable, for us to separate them into Christian villages as in Tinnevelly, and in some other parts of the Continent.

We have made our arrangements for discipling the whole mass of the population that every one may continue in the place wherein he was called with the least disturbance possible. This we consider as the dictate of wisdom and prudence till they be made to understand what be the first principles of the oracles of God, the sum and substance of which is love to God and love to man. If indeed we could have whole villages of the same caste we might prosecute our evangelical labors without rousing and stimulating some of the worst principles and passions of our fallen nature. But as it is, we think it not wise to disturb the present arrangements of society, except but by the silent operations of the gospel of Christ. We would make the most of the injunction, "Go home to thy friends and tell how great things the Lord hath done for thee, and hath had compassion on thee." And thus would we cause the people to understand that excision from the family circle is not a necessary adjunct of ones becoming a Christian, but rather that he thereby becomes a better son or brother, husband or father, than before his conversion. We consider it safer and a more satisfactory trial of ones sincerity to live as a Christian among his friends than to be separated from them in a Christian Village.

3. We formerly thought the evils of caste arose chiefly from the unreasonable exactions and pressures of the higher upon the lower castes; and this was doubtless the case in former times. But one of the results of our observation while dealing with caste, as things now are, is that the spirit of the low~~er~~ castes rising is as much to be deprecated ~~than~~ as the spirit of the high caste reigning. "For three things the earth is disquieted; yea for four which it cannot bear." One of the four is "for a servant when he reigneth." Proverbs 30. 21. This point admits of extensive illustration from scenes and occurrences too familiar to our minds to invite a recital, and moreover it is too obvious to require formal proof. We will therefore remark generally as the result of our experience, that since we have found by our adventures that the enemy with which we have to contend cannot be slain by carnal weapons, we are very slow to pitch battle, or to come into direct and hostile collision with caste as we now find it in this province. We are fully convinced there is a far more excellent way of dealing with it. More especially has this been the case since we have better understood the structure of Hindu society, and learnt to what extent the different castes in this province answer to the different classes of nobility, gentry, merchants, mechanics, farmers, menial servants and slaves in Protestant ~~Christ~~ Christendom.

The principal canon we would lay down on this subject is to tolerate nothing within our control, which militates against our ruling the house of God, or watching over, guiding and disciplining the church of Christ, according to the law and directory which he himself has given us. "For now we live if our churches stand fast in the Lord". If asked whether we do not allow persons to remain in our churches who entertain erroneous views, or who give place to unhallowed feelings on the subject of caste, our reply is that we do; but in the sense only in which we make recognition of the fact, that in all cases of regeneration the "old man" is destined to co-exist simultaneously with the new, until by a successful exercise of the ministry "for the perfecting of the saints they all come to the unity of the faith, unto the measure of the stature of the fulness of Christ". "We have learned by our experience and observation that caste is a giant evil — an evil which governs the religious emotions, tastes, and habits of all the races of India — which is imbibed by the infant at the breast, and cherished with scrupulous anxiety through life — an evil which has been ingrained into the whole Hindu character for well nigh 3000 years, so as to form the very cement of Hinduism". What then? By the preaching of the Word, to a man full grown under the regimen above described, a ray of light and a principle of life have been imparted from Him who is "the light" and "the life of men". The giant caste man has become, as we fondly hope, a man of God; but to such an extent a weakling that he is like unto a "bruised reed and smoking flax". We submit the question as to what are the appropriate instrumentalities by which we may in the first place unmake & then reform this man of giant growth? Are there any appropriate appliances for this purpose but the gospel ministry? — the training and discipline of the Christian church, and the concurring influences of God, the Holy Ghost. The bishop of Calcutta remarks: "In this diocese the first thing a catechumen does is to reject caste in toto". What can this remark mean in view of the foregoing description of the "giant evil"? Every Hindu when he enters the Christian church by baptism, when he eats from the same plate and drinks from the same cup with those of an inferior grade does, to a certain extent, renounce caste. He ought to do it "in toto". But his caste feelings and prejudices are not thereby wholly eradicated and cannot be in a moment. It is a work of time. The appropriate means for abolishing caste in the desirable sense of the expression, are, we believe, light and love on the part of the missionaries, docility and growth in piety on the part of native converts, together with the promised influences of the Holy Spirit. All compulsory means used for this purpose, in which we cannot carry with us the judgment and consciences of those concerned, are generally disastrous to the assailants and the assailed, to the Christian church and to the heathen population at large.

We trust the foregoing pages will be sufficient to meet your first request that we furnish "some positive statements on the general subject of caste".

But you ask definitely "How do you treat caste in your churches and among your church members in the walks of private and social life"? We have never allowed caste in our churches. We have never allowed any separate communion for high and low castes, as was formerly the custom in Southern India.

All our members, both high and low caste, have, from the beginning drunk wine from the same cup, and eaten bread from the same plate, and this promiscuously. But you inquire as to how we treat caste "in the walks of private and social life"? This awakens our attention to the necessity of briefly showing to what extent there is and must be, a noninterferance between the missionaries and the families of their converts. In endeavouring to give you some further idea on this subject, we remark that a Hindu – find him where you will, may justly be defined to be an embodiment of rites and observances peculiar to the Hindu race. These observances, customs, and manners may be divided into three classes:

1. Nationalities, or that which is common to all castes and classes.
2. Idolatrous observances.
3. Caste distinctions and usages.

Of these three classes, the first has the greatest and the last perhaps the least prominance in the general characteristics of the nation, and more especially so in relation to the point under consideration, that is in the walks of private & social life. We do not in our social intercourse with them readily recognise the respective castes, beyond our own personal acquaintance, and beyond what may be known by the fact that several of the lower castes are, from their very position in society, low, untidy and repulsive. On this ground, whatever may have been the cause of their degradation, there is as substantial a distinction of castes or classes, which cannot but be observed, as between the sons of noblemen and the children of the ragged schools in England. A distinct recognition of this fact is of fundamental importance in all attempts to bring or to push the extremes of society to associate, and especially to eat together in private houses.

We will now give a few specimens of nationalities, studiously avoiding all that appertains either to caste distinctions, or idolatrous observances.

1. The Hindus have no home in our sense of the word. No place where the family familiarly come together in a social way where they may be seen. When we visit a family we do not enter the house, but tarry without, either in the yard or the verandah, & speak with those who make their appearance. This we do either standing or seated in an inverted rice mortar, or in some other position. All are interested to know the specific object for which the missionary has come to the premises; but their sense of propriety and good manners does not require the family to assemble. Even Christian females are slow to make their appearance, although called. As Hindus, they ought not to appear at all, but continue in the house and at their work. Those Christian families in which both husband and wife have been educated in our boarding schools are far in advance of their countrymen. Still they are but Hindus, in a state of gradual transition, and living it may be in the houses of their parents.

2. For very good reasons we do not encourage even in our boarding schools any important changes of the native customs of the Hindus, in regard to dress, manner of living, mode of sitting, furnishing their houses, &c. In all these particulars, there are some improvements; but no imitation of European

manners and customs. Such an imitation would be adverse to the great object we have in view, of operating upon the mass of the population through the agency of the educated classes. If even the educated should adopt the European dress and other concomitant customs, they would lose credit in the estimation of their countrymen and be subjected to fourfold greater expenses, with less of real comfort and independance of life and character.

3. The uneducated Hindu does not ordinarily make use of chairs, tables, bedsteads, &c., seeing that the whole ground floor of the house, with appropriate matting is available for all these purposes. And what, in their view, is the use of crockery, knives, and forks, and spoons, and the whole profusion of table furniture, seeing that a few articles of earthen ware for cooking rice and curry, a brass pot for water, and a garden with plantain leaves for plates, with his own right hand for a spoon, are a full supply in this line of service? The act of eating is a rite and ceremony to be performed in private. Even men are not willing to be seen eating by any who do not join them in the act. But for a woman to allow herself to be seen eating would be a positive disgrace. In this vulgar exercise the right hand is so deeply involved and so important is it that the business be finished at a sitting, that the most menial servant has a substantial reason for turning a deaf ear to his master's call, or thinks it sufficient, if his master knows that he is eating. How then can the wife possibly eat with her husband and children, and male guests while she is mistress of the ceremonies? European wives may do this as they have domestics to wait upon the table. Custom has made it the duty of the wife to deal out the rice and curry, and to bring water for drinking, and washing after the meal is finished. But while the Hindu woman may not be seen eating common food, she may be seen enjoying the betel leaf and areca nut as an honorary repast.

It is a nationality also, that sons, who are beyond early childhood do not converse freely with their father, nor even with others in their father's presence. Nor should an elder and a younger brother sit in public on the same mat or seat, nor should a son-in-law speak with his mother-in-law nor a father-in-law be present with his daughter-in-law, &c. &c. These are mere specimens of nationalities, common to all castes; and most of them are most rigidly observed by those who would be accounted the higher grades of society.

Again, when we are visited by the natives, it is generally either in the way of business, or of attendance at religious meetings, or of private instruction and then, with a few exceptions, they are seated on a mat, as at their own homes and in the church of God. Our native preachers and a few others occasionally take a chair at our tables, and partake with us of a cup of tea, fruit, bread, &c. This takes place quite as often as is desirable, either to them or to us, as it is but a forced ceremony on their part, and accepted as such on ours.

Many other instances might be given of customs which are mere nationalities, and which have no particular connection with caste. Indeed we find a practical difficulty in attempting to separate purely caste distinctions in the customs of social life, from mere nationalities; and it is even more difficult in the mind of a native. Even Christians are prone to plead for customs, which, we believe, are contrary to the spirit of the gospel, that they are mere nationalities, while the unconverted Hindu sees no more propriety in our requiring a convert to break or renounce his caste, than to break or renounce other nationalities.

By the specimens of nationalities which we have given above, it will be readily understood that it cannot be expected that we, as foreigners, whose customs and manners we would not have them imitate, should act the part of reformers of the Hindus "in the walks of private and social life", except so far as these customs are contrary to the spirit of the gospel. But while we thus speak of the great gulph of nationalities which separate us from this people, we rejoice to be able to say that we have a growing esteem for, and an increasing attachment to the Hindu nation as our people, and as a people to be made ready for the Lord. Many of them will, we doubt not, be a crown of rejoicing in the day of the Lord Jesus, to those who labor with fidelity and perseverance for their conversion. Even now, and with blest anticipations, we come into close contact with them, holding constant & delightful intercourse with both the rising and the risen generation on all subjects appertaining to the great object of our residence among them.

But you ask: "How far are the continental castes and the castes on the island alike? And why do you not treat caste as ~~your brethren~~ they do on the continent"?

In answer to the first question, we must commence by saying, that with one exception, we have none of us, for any length of time, resided on the Continent, and are therefore quite unable to do justice to this subject. Our local and intimate knowledge of caste as it exists there, is not sufficient to enable us to make that definite and exact comparison which you wish. You will perceive, however, that we have in fact, said many things in the former part of this letter which are an appropriate answer to your question. By the quotation which we made from the Madras Document, you will see a very carefully worded definition of caste as it is supposed to exist on the continent. And by comparing this with the statements we have made as to caste as we find it in this province you will clearly perceive, that it has already, by various causes, been greatly modified; and especially that there are now many causes in operation, tending powerfully and rapidly to do away with the evil.

But "why do you not treat caste as ~~your brethren~~ they do on the continent"?

We have already stated many facts to show, that our circumstances with respect to this evil, differ widely from those of our brethren on the Continent.

It is also a well known fact, that many missionary brethren on the Continent of India do not approve of the extreme measures that have been resorted to to put down caste.

But as a direct answer to your question we will say ~~in the first place~~

1. That we do not believe that it is proper for us to legislate upon this subject for the members of our churches, to compel the high castes to do violence to all their views

of propriety by eating in the houses of those of low caste, or to intermarry with them. But we have from the commencement of our mission to the present time, used all Scriptural arguments against the distinctions of caste, and we think with great effect. It is hardly necessary for us to repeat, that we have never allowed any distinctions of caste in our churches. Different castes have also been in the habit of eating together in our boarding schools. Many of our native assistants, in certain circumstances, will cheerfully eat with those of lower castes, especially when on tours. At our Annual Convocation in September at Batticotta, provision is made for all our church members, and very many of different castes eat together on that occasion — not by compulsion, but willingly. Our native assistants also most cheerfully go among the lower castes to preach the gospel & superintend schools. They also assist them in sickness and at funerals. But to make a law, compelling the high castes to eat in the houses of low castes, or to intermarry with them, would be more abhorrent to their feelings, and all their views of propriety than for a law to be passed for the churches in New York or Boston, compelling the rich to receive their servants, both black and white, to their tables. We do not believe that it is proper for us to legislate upon this subject.

2. By thus compelling them to do violence to their own feelings and judgment on this subject, we do not accomplish the object we have in view.

Our object is to destroy caste, and especially to root it out of the minds of our native converts.

Now, it is a well known fact, that many native assistants and school-masters, rather than lose their employment and be thrown into great pecuniary embarrassment, will comply, for the time being, with the demands of the missionaries to eat food prepared by low castes; and they justify themselves in this matter, and their friends also excuse them and overlook it, simply because they are compelled to do it, or sacrifice their living. But is the caste principle thus extinguished, or even diminished in their breasts? We think not. We do not believe that leviathan is thus tamed.

3. This course is productive of positive evils.

It sours their minds against their missionaries who take this course; and its whole tendency is to make our members act hypocritically in this matter. Unless we can enlighten their minds and carry their consciences with us, we gain nothing but their displeasure. We do not accomplish our object. For the caste feeling in their minds is rather strengthened, than diminished by this course. We will encourage them and help them in every possible way to do away with the evils of castes; and we fully believe that the only proper way of accomplishing this object is by light and love and example and the power of the Spirit of God. By the diligent use of these means, in connection with what the Government is doing on this subject, we believe that caste is rapidly loosing ground in this province. How long it will linger we cannot say. But this we do know, by long experience that it cannot be killed by violence.

We

We see clearly that it is the natural tendency of the gospel to elevate the low castes to a level with the high, rather than to bring down the high castes to a level with the low; and this it will in due time accomplish. It will certainly also teach the high castes to treat their brethren below them with Christian kindness and love.

~~We remain, Rev. and Dear Sir, in the bonds of Christian affection and esteem, your fellow-laborers in the vineyard of our Lord; also in the confidence and hope, that in due time the labors of the Board in Jaffna will be crowned with abundant success, to the salvation of the heathen, and to the glory and praise of God our Savior.~~

In behalf of the Mission

Benj.n C. Meigs

Daniel Poor.

Wm. W. Howland.

Jaffna, Aug. 6, 1852

Recd. Oct. 8, 1852.

Ackd. June 13/53

Are elaborate & satisfactory description of Caste in Jaffna.

✓ Publ. Cont

To be printed in a pamphlet?

Cabinet — & sent to Mess June 13/53.

# Report of the American Ceylon Mission

## for the year 1852.

Although we have not been in the habit of publishing an annual report of our labors, we find an occasional review of the way in which the Lord has led us, profitable to ourselves & encouraging to those who feel an interest in the establishment of Christ's Kingdom in this land. As it is now several years since such a review was taken, the following report of the operations of the past year, will contain a more extended statement of the state & progress of the work than would otherwise be necessary.

## Missionaries & Stations.

Though we have been favored by the accession of Mr & Mrs. Sanders to our number during the year, yet the absence of others on account of ill health has prevented the occupancy of vacant stations.

Chavacherry has been vacant during a part of the year by the absence of Mr & Mrs. Noyes on a visit to the Continent. As the climate in that region seems more favorable to the health of Mrs. Noyes, they now contemplate a permanent removal to the Madura Mission.

Mr & Mrs. Mills left for Madras in August, on account of her feeble health, expecting to be obliged to proceed to America. After a residence of several months in Madras, they have been enabled to return to us, & resume their duties in connexion with the Seminary, & Mr Sanders, who had charge of the Seminary during their absence, has been appointed to Chavacherry.

No other changes have been made during the year. The Missionaries have enjoyed their usual degree of health, & we have special cause for gratitude that three of the older brethren who have now been in the field for more than an entire generation, are still spared with vigorous health & strength for labor.

A new Mission house at Todoopitty is nearly finished, & we hope to be so reinforced during the coming year as to occupy that station. Mr & Mrs. Lord are now on the way to join us, & Mr. Hastings expects to be with us again before the close of the year. We were hoping soon to welcome again Mr Scudder, who with Mrs. Scudder is on his way to India, but there is now a probability of their joining the Ceylon Mission.

The following statistics of Missionary life will, we trust, be found interesting to those into whose hands this report may fall.

The whole number who have been connected with the Mission from its commencement in 1816, is sixty* of whom twenty-eight were Males & thirty=

*These Statistics do not include Rev. Messrs. Hall & Todd & their wives, who spent but a few months in Jaffna & then became connected with the Madura Mission. They do however include Rev. C. Cope & wife, who, tho' originally members of the Madura Missn., yet spent nearly 8 years in Jaffna. Rev. Mr. Winslow & Rev. J. Scudder M.D. & wife, of Madras, are also included.

two were females. Eighteen of these, seven males & eleven females, have died, & what is a remarkable coincidence, eighteen more, seven males & eleven females, have been compelled to relinquish the Missionary work. Only one has died during the first year, & one during the second; one fourth have died during the third year & more than half during the third, fourth, fifth & sixth years. Eight have died of hereditary consumption; three from cholera; the other seven from various diseases. Of the ten who have been in the field from (16) sixteen to thirty-six years only one has died; & of the thirty two who have been in the field from six to thirty-six years only six have died. Of the eighteen who have left the field, eleven have left after a service of from nine to seventeen years. Only five have left under nine years, & of these, four were females, two of whom returned to America in consequence of the death of their husbands. Six have left in health on account of the sickness of a companion & one to superintend the education of children. So that the actual number of failures in health have been only nine, or half of the whole number who have left. It is worthy of notice that only one male & one female Missionary have returned to the United States under nine years on account of ill health, & also that while the number of deaths has been greatest from the third to the seventh year, the number of failures has been greatest from the ninth to the fifteenth year. The average term of service of those who have died is nearly eight years, of those compelled to leave, ten & one half years, & of those who have been in the field six years or more, a little over twenty years. If then we include those who have died, those who have left from failure of health, & those now in the field, who have been in the field six years or more, we have twelve years as the average of Missionary life, which would obviously be still too low, as it includes twelve who are still in the field.

Twelve persons, eight males & four females have visited America for health & other purposes, who have either returned or expect to return soon — an average of one person in three years.

Of eighty five children born in Ceylon, only twelve have died in the island, & but three or four since leaving for America

## Native Assistants.

The following table includes all the educated men in Mission Service, except those engaged in teaching vernacular Schools in the villages, & those connected with the Printing Office —

| | Batticcotta | Chavachcherry | Manipay | Ottoville | Podoopitty | Tandetarikka | Tillipally | Varany | Total |
|---|---|---|---|---|---|---|---|---|---|
| Native Preachers | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 2 |
| Catechists | 7 | 4 | 3 | 2 | 2 | 3 | 5 | 1 | 27 |
| Secular Agents | 1 | 0 | 2 | 1 | 0 | 0 | 0 | 0 | 4 |
| Writers & School Superintendants | 1 | 1 | 2 | 1 | 1 | 1 | 0 | 0 | 7 |
| Seminary Teachers | 6 | 0 | 0 | 4 | 0 | 0 | 0 | 0 | 10 |
| Eng. & Govt. School Teachers | 4 | 2 | 2 | 2 | 1 | 2 | 2 | 1 | 16 |
| Medical Assistants | 3 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 5 |
| Total | 23 | 8 | 9 | 12 | 4 | 6 | 7 | 2 | 71 |

2
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are not these Readers?

One or two extracts from the reports of the different Missionaries will show definitely how those are employed who are more directly engaged in evangelical labors among the people. Says Mr. Meigs: "My Native Assistants make it a part of their daily business to go among the people from house to house & from village to village, reading & distributing Tracts & portions of the Scriptures, & also conversing with the people on the great subject of the salvation of their souls. In these various ways, many of the people have obtained a knowledge of the way of salvation through Jesus Christ." Again he says: "In the afternoon of the Sabbath we have uniformly a service in the village Chapel which has usually been well attended, though the audience has varied from thirty to ninety. At this service my native Assistants usually preach in turn, & I have been much interested both in the matter & manner of their preaching." Says Mr. Spaulding: "The Assistants at this station are every day among the people in some shape or other, as readers of Tracts & of the Bible, exhorters, School Superintendents &c. Though they distribute fewer Tracts & Bibles than formerly, they probably interest the people more." It is an item of encouragement that the people seem more ready to assemble to hear the gospel from one of their own countrymen than in former years. "In some instances, during the past year, there have been large gatherings of the people in meetings held by our ~~native~~ Assistants, when no Missionary was present. This is comparatively a new ~~& very interesting~~ feature of our work, & may be accounted for in part by the increasing confidence of the people in these men, some of whom have established their reputation by a long course of uprightness; & in part, by the gradual awakening ~~of mind & increase of a~~ spirit of inquiry among the mass of the population, attended with an impression, which often amounts to a strong conviction, of the superior excellence of the religion we profess & preach."

Ten of the Assistants have the immediate supervision of out-stations where they sustain religious services on the Sabbath, & during the week perform the duties incident to their station. It is our designs to improve all favorable openings for thus establishing our men in the villages, with the hope that they may gradually gather around them Churches &

Congregations of those who shall ultimately, themselves be ready to sustain the institutions of the gospel; & in the mean time these men are in situations favorable to the acquisition of that strength & reliability of Christian Character which will enable them to meet their gradually increasing responsibilities.

Aside from the practical training of the Native Assistants in connection with the Missionaries in charge, they also receive weekly instruction in a biblical & theological course, & meet from all the stations once in three months for examination. Arrangements are being made for carrying on a few in a more thorough course of study.

All our Assistants with one or two exceptions have been educated & trained with us. "Many of them are well qualified for their work, while the long experience, & we may add, tried devotion of some render them very valuable assistants. Whether we consider their qualifications, or their labors, some of them are in reality native preachers, though without the name; while others, in the efficient care of outstations & branches of the Church, perform the duties of pastors. While we thus speak in commendation of their faithfulness, we often find occasion to urge them to a more entire consecration of themselves to the work of the Lord, & a closer imitation of Him who came not to do his own will, but that of his Father in heaven."

The Salaries of our married Native Assistants vary generally from fifteen Shillings to two pounds sterling a month. The Native Preacher receives £ 2. 12. 6 & two Seminary teachers £ 2. 5. 0. No others in our employ receive more than two pounds. The rate of salary of Catechists will average about £ 1. 5. 0 a month & that of English & Government School Teachers about fifteen Shillings. It is our object so to regulate this matter of Salary that candidates, particularly for the office of Catechist & preacher, may not be tempted by pecuniary reward, & also to keep the rate of pay within such limits as native congregations will be able to meet, when they may be ready to assume themselves the burden of sustaining the Christian Ministry.

## Native Church.

The number added to the Church by profession during the year is twenty-eight. The present number of members in regular standing is three hundred & eighty five, which is an increase over the number of last year of fourteen *. At nearly all the stations there are those who stand as candidates for admission to the Church, & others who are apparently earnest inquirers after the truth. At only one of the stations has there been any special awakening of the Church during the year. The pastor at Tillipally reports: "Towards the close of 1851 a day of fasting & prayer was observed at all our stations. That day

* Note. The number reported last year was not correct.

be considered as the commencement of some special interest in the church. This soon became manifest at the Church meetings. While, however, some were greatly revived, with respect to some others it became painfully manifest that they were rotten branches, & after waiting a suitable time, six persons were excommunicated. One man who formerly married a heathen wife, apostatized & was excommunicated from the Church, became a regular attendant at all our meetings & soon gave evidence of being truly awakened & converted. He has since been received to the Church & his children baptized. More especially during the months of March, April & May, our audiences on the Sabbath & at evening meetings were large & attentive & an unusual interest was manifest among the people. Many of the headmen of the parish were for some time quite regular in their attendance at these meetings. A few continue to attend at least occasionally, but many, as was to be feared, have proved to be stony-ground hearers. They are not willing to bear persecution on account of the word. During these months, I had very many interesting & profitable conversations with individuals who came to see me, by which their attention was aroused to the subject of religion, & several of them became for some time very regular attendants on the means of grace. Much interest was manifest among the older girls in the select school at the station, & a few of them, I hope, are truly pious. There are now ten candidates for admission to the church."

While no such special awakening is reported from the other stations, yet there are some interesting cases of those who have joined themselves with the people of the Lord. The pastor at Batticotta reports: "In the case of nearly all those received during the past year, we see the fruit of seed sown in former years, verifying the promise that the word of the Lord shall not return unto him void. Again, in the case of some of them, we see the influence of friends & relatives on the side of Christ, instead of against him, as is more generally the case. It is encouraging to see instances increasing, where so many of a family are Christians that the current of family influence has turned & flows no more towards the deep dark pit of heathenism."

Though the increase of members has not been large during the year, we have reason to believe that the members are growing in knowledge & grace, & becoming more closely united to each other & to their Divine Head, & are thereby becoming strengthened for a more decided aggressive movement upon the ranks of the enemy.

In some particulars, the position & relations of our church members to the heathen population are peculiar. While the organization of society is such that it is impracticable to detach Christian families from the mass & place them in villages by themselves, it is a cause for gratitude that the greatly modified form which caste presents in the province, allows them to dwell with their families, often in the same house with their heathen relatives, & still maintain their integrity as Christians. Concerning this peculiarity

one of the Missionaries remarks in his report: "The most numerous wealthy & influential class of the native inhabitants are of the Vellale caste, which in this province is second only to the Brahmins, who are not numerous. The several classes of artizans, & the more inferior castes, are not found in separate communities, but scattered in fair proportions throughout the regularly organized villages, into which the parishes are divided. In these villages the different castes live in a state of mutual dependence upon each other, bound together by various interests, each class jealous & tenacious of their hereditary rights & privileges. They are, indeed, so linked together & consolidated as to render it impracticable, if not possible, to detach & transfer them to other localities, even if that might be thought necessary for more efficient training". Again, "Christians thus situated among the heathen, are indeed exposed to various trials & temptations to idolatry; but their trial of character, under such circumstances, must be regarded as more safe & more satisfactory than when a disruption takes place, by an entire removal from their hereditary position". We fear that some do not bear that open & decided testimony against every form of sin that they ought, & are too much influenced by the natural affection existing between children & parents & brothers & sisters; but when they take that firm stand on the side of Christ, which we believe many do, & which all can take, their influence is worth far more than it could be if the Christians were separated in communities by themselves. The prayers of those who love Zion are earnestly solicited for them, that, though walking in the midst of the fire, they may not be burned; - that the Lord may be with & protect them, & that they may come forth from the furnace, a purified peculiar people.

On the other hand, the church here has sources of strength & influence which are to some extent peculiar — 1st. It is an educated Church. A large proportion of the members have received a higher course of education in our Seminary & boarding schools; & the remainder, with scarcely an exception, have received a Christian education in the Free Schools. 2d. The majority of the members belong to the most influential classes of society, & are extensively connected with the great body of the people — 3rd. The increasing number of Christian families & children inheriting the blessings of the Covenant, some of whom themselves have already become heads of Christian families, is an item sought with interest, as it concerns the future of the Church in the land. — 4th. The position of the families in the villages, & their privileges as owners of the soil, afford them the means of establishing Christianity upon a permanent basis, independent of foreign support, if they will but keep this object in view in choosing the employment -

& location of their children — 5th We have reason to believe that our members have, to an unusual extent, an interest in the prayers of God's people, in their behalf from the fact that so many of them were educated by the contributions of benefactors in America, who, in many cases, still make them the special subject of prayer.

If our native members could but realize these & other advantages, which God has mercifully granted them, they might, in the name of the Lord, take possession the land. God has brought them as it were to the borders of Canaan. The great question is, whether they will go up & possess the land, or wander yet forty years in the wilderness.

## Statistics of the Church.

| | Tillipally | Batticotta | Ootacoville | Manepay | Tandetarupo | Chavagachery | Varany | Oodoopitty | Total |
|---|---|---|---|---|---|---|---|---|---|
| Received by profession in 1852 | 1 | 9 | 13 | 5 | 0 | 0 | 0 | 0 | 28 |
| Received by Certificate — — | 5 | 5 | 1 | 1 | 4 | 2 | 0 | 3 | 21 |
| Dismissed to other Churches — | 2 | 5 | 5 | 3 | 2 | 2 | 0 | 2 | 21 |
| Suspended Members — — | 4 | 5 | 0 | 2 | 1 | 1 | 0 | 0 | 13 |
| Excommunicated during 1852 — | 6 | 2 | 1 | 2 | 0 | 1 | 0 | 0 | 12 |
| Deaths — — — — — — — — | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 2 |
| Baptisms of children in 1852. — | 9 | 5 | 10 | 23 | 3 | 2 | 2 | 3 | 57 |
| Whole No. of Male members — | 32 | 78 | 32 | 45 | 19 | 11 | 2 | 5 | 224 |
| " " Female " — | 20 | 25 | 65 | 24 | 14 | 8 | 2 | 3 | 161 |
| " " both sexes — — | 52 | 103 | 97 | 69 | 33 | 19 | 4 | 8 | 385 |

## Preaching

The preaching of the gospel in the Churches & in the villages, by the wayside & from house to house, has always been considered our great instrumentality for the spread of the truth, & educational & other means, only as auxiliaries to this. For this work we have peculiar facilities; & the past year has afforded increased encouragement for its more faithful prosecution.

Among the facilities may be mentioned the fact that while our Sabbath Congregations are composed mainly of those who have received a higher course of education, those also in the villages have received so much Knowledge of Christian truth in Mission Schools, that they are intelligent listeners to the gospel. Another facility is the perfect accessibility of all classes. "Neither caste nor any other form of heathenism excludes the Missionary or Catechist from the houses of the heathen. They are almost always welcomed & treated with politeness, & listened to with attention, while in the evenings the people assemble in the bungalows, often in large numbers, to hear the gospel. Mr. Meigs reports: "During good weather we hold meetings, usually in the evenings, at our school bungalows, & sometimes at the houses of

respectable natives in the villages. These meetings have generally been well attended, & in one village by great numbers. One, two, three & even four hundred have been present at our meetings in that village. The people there have expressed a willingness to contribute to the erection of a village chapel in which the gospel shall be statedly preached". He adds, "While the weather has been favorable, I have been in the habit of having a morning meeting at the house of some person in the neighborhood. These meetings have not been often more than one mile distant from the station. One of my native assistants makes an appointment for me the day before, & then accompanies me to the meeting & assists in collecting the people. My usual custom is to read & explain a chapter, or part of a chapter, from the New Testament, & then conclude with prayer. In almost every case I have been received kindly & treated with great civility. My audiences however vary considerably — from ten to fifty or sixty." Mr Spaulding says; "We have had one, sometimes two, services of reading & expounding the Bible at different villages on the Sabbath afternoons, & one or more meetings a week at our village school bungalows. These village meetings have been generally well attended, & for a few months past, have been large". Mr Smith says; "The attendance at evening meetings in the villages has been better than in former years; & when I have not been able to attend, in many cases, the people have assembled to hear instruction from the Catechists."

It is an encouraging fact that the aversion of the heathen to attending our Sabbath services seems to be gradually decreasing. The reports of the past year show a marked increase in the attendance of the heathen, particularly at two or three of the stations.

In connection with the regular services of the Sabbath, the meetings for prayer, the weekly Church Meetings, & the meetings of mothers & fathers at the different stations, are spoken of as being kept up with increasing interest. Mr. Smith remarks; "I have met the mothers with their children once a month to hear the lessons of the children & give to them & their mothers appropriate instruction, & am happy to find that those who attend regularly are more & more interested in it, & make good progress. Mrs. Smith meets the females once a week for a prayer meeting. During most of the past year they have learned a verse each day, & at the meeting each repeats the same, after which these texts become the subjects for meditation & remark. They have learned six chapters in the gospels & epistles, & are so much interested in committing to memory as to wish to continue it. They also recommend the practice to others". The same course is pursued with similar results at some of the other stations.

The compactness of the population in our field prevents the necessity for extended missionary tours; but the perfect accessibility of the thickly populated villages in the immediate vicinity of our stations, as well as the state

of preparation for receiving the truth, creates a demand for daily excursions in the villages, the results of which are not to be estimated by the distance travelled. As an example of this, the single station of Manipy may be taken. There are ten thousand inhabitants within the limits of the station, & yet so compact that the most distant are within half an hours ride from the station. Every house is open to the Missionary, & very family an audience. Mr. Poor reports that he has during the last six months, "visited two hundred houses nearly in the order of their location." "In this visitation thus far about one-fifth of the houses & about the same proportion of the inhabitants of the parish have been reached."

Frequent tours are also made by the Missionaries & their Assistants upon the neighboring islands & other distant places, which have been attended with encouraging results. In one instance, so wide a door seemed to open for the proclamation of the truth, that the Missionary remained six weeks with his family at one of the islands—

Near the commencement of the year, twelve of the principal Assistants were designated for the special purpose of visiting various portions of the district, & making tours upon the neighboring islands. They have in the prosecution of this plan been sometimes accompanied by one or more Missionaries, but have more frequently gone by themselves. The report of these excursions have been most encouraging; & have shown in some instances a readiness to hear on the part of the people, which we were hardly prepared to expect.

## Stated Religious Services

| | Tillipally | Batticotta | Pottoville | Ellaville | Pandatarippo | Chavachery | Varany | Vatlopitty | Total. |
|---|---|---|---|---|---|---|---|---|---|
| Weekly ~~religious~~ services | 5 | 6 | 3 | 5 | 5 | 3 | 2 | 4 | 33 |
| Places for stated preaching | 7 | 6 | 3 | 5 | 5 | 4 | 1 | 2 | 33 |
| Average Sabbath attendance | 400 | 659 | 545 | 350 | 300 | 349 | 158 | 350 | 3,111. |

## Village Churches—

The extent to which the truth has been made known & acknowledged & the number of those in various villages who have received a Christian education, but who, through fear of friends & of public opinion, are kept back from acting out their convictions, & also the peculiarity of the state of society which allows our Church members to live among their heathen relatives, has given rise to a new form of effort. It consists in the erection of neat substantial stone chapels for stated religious services in the villages. A fund has been commenced by the contributions of liberal natives & foreign residents, which is designed to supply

fifteen pounds sterling towards the erection of such a building in any village, where the native inhabitants will raise the same amount among themselves." It is somewhat remarkable that heathen are ready to come forward & give land for a site, or subscribe funds for building a church to the true God; & yet it is ~~being done~~. In a few cases heathen women ~~also~~ have given their daily handful of rice, which they have been accustomed to give for the support of idolatry; & men educated by the Mission, but who have gone out from us, sometimes give liberally". It is a part of the plan to station native assistants in connection with these churches. One church has been completed, & two others are in the process of erection; & one or two more are about to be commenced. In two or three other villages where the inhabitants are not ready to erect a church, they have built commodious bungalows to be used for the same purpose.

## Education.

The Christian education of the rising generation continues to be a prominent feature of our system of operations, tho', as said before, it is considered only as an auxiliary to the great work of preaching the gospel. The influence which the schools have exerted in spreading a knowledge of the truths of Christianity, & breaking the power of heathenism, may be estimated by an extract from the report of Mr. Poor concerning his regular visitation of families spoken of above. He says: "Seldom have I visited a house in which I have not found one or more who either now are or who have been in times past, under Mission instruction, either in the Tamil or English schools or the Seminaries, & in many cases I have found that a majority of the household have been at different periods under Christian instruction in our Mission establishments. I have often found myself unawares examining the senior pupils of the Mission; that is, persons of both sexes who were members of the schools established by Mr Woodward in 1820 & onward. Those pupils are now parents, & in some instances grand-parents. The manner in which I have often been received by adult females at their houses has plainly indicated that they were once pupils in the schools, though they may not have attended church or seen a Missionary since their school days closed. In about one-half of the houses visited, I have found only the female portion of the family & their children at home. This I have regarded as in furtherance of the object I have in view. Women, if their husbands are present, will often retire or be entirely silent on my visiting the family, but if their husbands are absent, they will readily answer inquiries & feel that they are the persons addressed. The message I am wont to leave for their husbands, & the Scripture tract, with directions for reading it, which I aim to deposit in every house as an appropriate proof that

I have visited it, embody the sum & substance of my message to the women & children. In stating the gospel message to those present, including those from the neighboring houses, I am greatly assisted by referring to the school children who may be present, for proof texts, & for answers to questions in the catechism with which they are familiar". It should be added that the schools at the different stations, both English & Vernacular are under the supervision of native assistants, so that they do not infringe upon the appropriate duties of the Missionary.

Vernacular Schools. The vernacular schools in the villages, tho' not so numerous as in former years, are generally of a higher & more hopeful character, on account of our being able to secure educated & Christian teachers. These schools continue to be, as they always have been, Bible Schools, & their influence upon the community is great. Concerning the schools at Manipy, which, according to the records of the station have contained for the past thirty years, on an average, five hundred children of both sexes, or one twentieth of the population, the Missionary says: "As these schools have been emphatically the door of access to all classes of the inhabitants, it is not easy to determine to which class, they have been more important, whether to the rising generation, for the purpose of imparting to them elementary & religious instruction, or to the rising generation for the two-fold object of preaching to them the gospel at the school bungalow & of visiting them at their houses". Again it is reported from Chavacherry by the native assistants, in the absence of the Missionary: "The schools have been in a growing condition in the knowledge of both temporal & spiritual things, & show evidence of being a great instrumentality in evangelizing people. Not to speak of the children's own benefit who study there, their parents & their relatives are benefited, by means of these schools. Visiting the people, as we do, we often hear of persons reading the tracts & gospels, which their children procure at the schools, & carry home as their little treasure. Our hearts are rejoiced to hear how these children sometimes attempt to teach their parents. A little girl of our female school attended regularly some meetings held by the teachers wife for the benefit of the girls. One day at home, when a suitable occasion was offered, she addressed her mother, brothers, & sisters, & said "Mother why do you worship the idols, & make the offering of rice & plantains? Can they speak? Can they hear? No, they are deaf & dumb!" And then closing her eyes & putting her little hand on her breast, she exclaimed, "With this heart we must worship God. Thus our teacher's wife closes her eyes, & prays to God. And so we must all do!" This was related to us by the girl's own mother & sister. Sometimes parents attend the sabbath services with their children". Similar instances of children in our schools refusing to participate in idolatrous ceremonies are not rare. In one case during the past year, a little girl was driven from the house of her parents on this account & obliged to take refuge with her relatives.

STATISTICS OF TAMIL SCHOOLS.

| | Tillipally. | Batticotta. | Oodooville. | Manepy. | Panditeripo. | Chavagacherry. | Varany. | Oodoopitty. | Total. |
|---|---|---|---|---|---|---|---|---|---|
| No. of schools, | 9 | 16 | 10 | 11 | 9 | 10 | 4 | 8 | 79 |
| " male teachers, | 9 | 19 | 6 | 8 | 9 | 10 | 4 | 7 | 74 |
| " female " | 1 | 1 | 4 | 4 | 0 | 0 | 0 | 1 | 11 |
| " male pupils, | 578 | 580 | 229 | 116 | 391 | 326 | 88 | 351 | 2718 |
| " female " | 208 | 251 | 207 | 303 | 102 | 96 | 21 | 116 | 1296 |
| Total, | 786 | 831 | 436 | 419 | 493 | 422 | 109 | 467 | 3904 |
| " boys who can read, | 225 | 367 | 131 | 114 | 210 | 149 | 26 | 130 | 1127 |
| " girls who can read, | 53 | 100 | 68 | 40 | 23 | 23 | 4 | 30 | 288 |
| Total, | 278 | 467 | 199 | 154 | 233 | 172 | 30 | 160 | 1415 |
| Expense of teachers, £ | 50.13 | 100.18 | 26. 3 | 55.11 | 49.17 | 48. 7 | 13. 7 | 37. 9 | 382. 5 |
| " books, | 7.19 | 5. 7 | 6. 1 | 4.12 | 4. 6 | 2.19 | 1.11 | 2.18 | 35.13 |
| " cloths, | 8.15 | 22. 2 | 7.12 | 12. 7 | 9.11 | 3.12 | | 6.11 | 70.10 |
| " bungalow, &c. | 6.13 | 4.11 | 3 | 1. 2 | 3 | 6. 0 | 14 | 1. 1 | 20. 7 |
| Total expense, | 74. 0 | 132.18 | 39.19 | 73.12 | 63.17 | 60.18 | 15.12 | 47 19 | 508.15 |

Mean yearly expense W.

English Schools. These are designed to be preparatory to the Seminary, & there is only one at each station. As higher qualifications are from time to time required for admission to the Seminary, the standing of these schools is raised. It is our aim to make the course thoroughly bibilical, & so unite the vernacular with the English, that those who fail of admission to the Seminary may have an education which will be of substantial value to them in whatever circumstances of life they may be placed. The sum of three shillings annually is required from every pupil. A limited number only, who may be too poor to pay this small sum, are excepted. These schools are taught by young men educated in the Seminary. & in no instance do the Missionaries take any part in the teaching. A large proportion of the expenses is met by an annual appropriation of £200 from the government, which also supports a number of vernacular schools for females.

STATISTICS OF ENGLISH SCHOOLS.

| | Tillipally. | Batticotta. | Oodooville. | Manepy. | Panditeripo. | Chavagacherry. | Varany. | Oodoopitty. | Total. |
|---|---|---|---|---|---|---|---|---|---|
| No. of schools, | 1 | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 9 |
| " " teachers, | 2 | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 11 |
| " " pupils, | 43 | 64 | 58 | 28 | 22 | 27 | 15 | 22 | 279 |
| Expense of teachers, £. | 11.16 | 11.16 | 20.17 | 10.16 | 9. 0 | 8. 6 | 9.12 | 11 0 | 92. 9 |
| " books, &c. | 4.15 | 6.11 | 4.13 | 1. 8 | 9 | 2.12 | 1. 1 | 1. 3 | 22.12 |
| Total expense. | 16.11 | 18. 7 | 25.10 | 12. 4 | 9. 9 | 10.18 | 10.13 | 12. 3 | 115.15 |
| Amount received for tuition, books, &c. | 5.10 | 5.11 | 5. 7 | 4. 2 | 1.13 | 9 | 1. 0 | 2 | 2[illegible] |

Seminary. —. The number of pupils in the Seminary has been reduced during the last ten years, from one hundred & fifty to about one hundred, & a further reduction to seventy-five was contemplated, but the desire for such an education is so great among the people, & so many are willing to pay a part of the expense, that the plan of further reduction

has been relinquished for the present. According to our present plan, "a class of 30 is received once in two years. Of this number, half are required to pay the expense of board, four shillings & six pence a month. One-fourth of the number pay half the expense of board, & the rest pay one shilling & six pence a term. All except the last also pay ten shillings on admission towards the expense of books." A new class has been received during the year. As there were nearly eighty candidates, most of whom sustained a good examination in the required studies, the disappointment among those not received was so great, that four more were taken from those who were able to pay the full price of board. And yet the education which they thus pay for, is thoroughly bibilical, & intended to include all really valuable studies in the vernacular, so that the great design of raising up men to labor among their countrymen may be most effectually attained. The scale of prices is so graduated as to bring in pupils from the different classes of society, the results of which we believe will be more salutary upon the community at large, & upon the cause which we labor to promote, than if all were taken from among the poor, or all from among the more wealthy. It is understood that higher qualifications in scholarship & character are required for admission on the charity list, & thus we hope to exclude those from the poorer classes of society who have not a fair prospect of being able to support themselves by their education. If we were to exclude entirely those who are not able to support themselves in other employment independently of their education, we should exclude those who give the highest promise of usefulness to their countrymen. Of the class which graduated during the year, consisting of thirteen members, seven were members of the church when they left, & one has joined since; others consider themselves as christians.

The public are liable to misjudge from one or two causes as to the benefits of the education afforded by our seminary. (1.) Those who are most valuable, are retained in our service, & are quietly at work in their places, too busy to intrude themselves upon the notice of strangers; they are by no means to be judged of by those who wander about seeking for employment, some of whom are too proud to dig, but certainly not ashamed to beg. (2.) On account of our custom of giving English names to boys as soon as they enter the seminary, we are often disgraced by those who are dismissed for misconduct, or who fail of getting a complete education, & who would but for their names, in many cases, be lost among the people. And yet those of whom we have hoped the least & feared the worst, have shown in some instances that the labor bestowed on them is not all lost. And we believe facts will show that as few fail of fulfilling the high object for which they are educated as in Christian lands, & fewer than we should expect when we consider "the hole of the pit" whence they are taken.

STATISTICS OF THE SEMINARY.

| | |
|---|---|
| Number of native teachers, | 6 |
| " of pupils, | 103 |
| " of church-members, | 13 |
| " of children of church-members, | 19 |
| " who have left during the year, | 29 |
| " of church-members who have left during the year, | 10 |
| " admitted during the year, | 34 |
| " admitted to the church during the year, | 5 |
| Whole number admitted from the beginning, | 753 |
| " " who have left from the beginning, | 650 |
| " " admitted to the church, | 355 |
| " " who have died, | 99 |
| " " of church-members who have died, | 54 |
| " " of church-members excommunicated, | 85 |
| " " in employ in this mission, | 96 |
| " " in employ in other missions, | 38 |

| | £ | s. | d. |
|---|---|---|---|
| EXPENSE for 1852—of teachers, | 107 | 18 | 6 |
| " of board, | 197 | 18 | 0 |
| " of books and stationery, | 34 | 16 | 2 |
| " of repairs and sundries, | 38 | 14 | 10 |
| Total, | 379 | 7 | 6 |
| RECEIPTS—by board, | 94 | 8 | 0 |
| " by books and stationery, | 34 | 1 | 6 |
| Total, | 128 | 9 | 6 |
| Balance, | 250 | 18 | 0 |

Female Boarding School. In no department has progress ~~been so~~ been so marked in Jaffna as in female education, especially among the higher classes of the people. The pressure of candidates for admission to the Oodooville Female Boarding School was so great a few years since, from those who were well qualified in the preparatory studies, that we decided to discontinue giving four pounds ten shillings dowry upon the marriage of the girls. This did not decrease at all the number of those who were anxious to enter, ~~the school~~. Of the class received during the past year only four were admitted on charity. Five pay fifteen shillings, & four pay one pound & ten shillings ~~a year~~ toward the expense of their board.

STATISTICS OF THE FEMALE BOARDING SCHOOL.

| | |
|---|---|
| Number of native teachers, | 4 |
| " of pupils, | 84 |
| " of church-members, | 23 |
| " children of church-members, | 45 |
| " married and left during the year, | 11 |
| " left unmarried, | 2 |
| " admitted during the year, | 13 |
| " admitted to the church during the year, | 9 |
| Whole number admitted from the beginning in 1824, | 288 |
| " " who have left from the beginning, | 204 |
| " " church-members when they left, | 136 |
| " " joined the church since leaving, | 13 |
| " " who have died, | 33 |
| " " who died as Christians, | 24 |
| " " married to Christians, | 126 |
| " " married to heathens, | 16 |
| " " married to Catholics, | 3 |
| " " gone back to heatherism, | 10 |

| | £ | s. | d. |
|---|---|---|---|
| EXPENSE FOR 1852—teachers and monitors, | 87 | 11 | 6 |
| " board and clothing, | 229 | 12 | 7 |
| " books and stationery, | 11 | 13 | 4 |
| " repairs and sundries, | 54 | 6 | 0 |
| Total, | 383 | 3 | 5 |
| RECEIPTS—by board, | 4 | 18 | 9 |
| " by donation, | 3 | 0 | 0 |
| Total, | 7 | 18 | 9 |
| Balance, | 375 | 4 | 8 |

Says Mr. Spaulding, who has charge of the school: "Most of those who have gone back to heathenism have been more or less compelled to this course by wicked heathen relatives, when they were at home in vacations or persuaded to go home on leave, & then deceived & entrapped. Those marked as having died as Christians have given us great satisfaction in their death, & not a few of the twenty-four have died very triumphantly. As all our Church members live in the midst of heathen friends, & exposed to all manner of ridicule & inconvenience, their Christian character is often tried exceedingly; but, so far as is known by the pastors of our Churches, these women are the life of religion in their families, & a light in the midst of the heathen. Many of these happy results in after life may be traced to their little prayer rooms, near their dormitories, where they spend much of their leisure time every day, alone or in little companies, & in division meetings, in reading the Bible, exhorting each other, singing spiritual songs, & in prayer."

Those who have left, are the wives of native preachers, catechists, teachers, & other assistants in the service of the Church, Wesleyan & American Missions, & a few young men who are in secular service. They are scattered in all the villages where the Missionaries labor. A few are in the neighboring islands, & some are on the Continent. "They do not shrink from foreign service, when duty seems to call them to it".

## Benevolence.

The members of the Church seem to be learning gradually the meaning of those words of Christ, "It is more blessed to give than to receive". Their benevolence is particularly directed to the support of the "Native Evangelical Society", which is enlarging its stations from year to year, & is, we believe, destined to be an important auxiliary in the salvation of the Church as well as of the heathen. The Society has, during the past year, taken the island of Delft under its supervision, & placed there a catechist & a teacher, with their families. The people of the island have given timber for covering the buildings granted to the Society by Government, & there is a hope of success in this new field. The amount contributed to the Society during the past year by natives is £53. 14. 7. By these contributions, stations are sustained at Valany & at Delft. Two Catechists & three teachers are employed by the Society.

Besides the contributions to the Evangelical Society, the church members give for various other objects. "A monthly Concert of prayer is held at each of the stations, which is made an occasion for the communication of Missionary intelligence from all parts of the world,

at some stations a contribution is taken up at the close for a ~~some~~ specified object. At some of the stations a similar meeting is held for the children of the schools, who bring not only their mites, but paddy, cocoanuts, papers &c., as contributions to the Lord. The amt. thus gathered is not of so much value in itself as the influence upon the children. And yet a basket of ~~paddy~~ rice from a poor girl, who has gleaned it kernel by kernel in the field, is no mean gift." The Christians have lately commenced the practice of giving the first fruits from their fields, and the women their daily handful of rice to the Lord, in accordance with the custom prevalent in the country in the service of idols.

The amount contributed during the year to different objects by the natives, is given in the following table.

| | Amount contributed to Native Evangelical Society. | For poor church-members. | For village churches. | For preaching bungalows. | For other charitable objects. | Total. | Given as first fruits. | Do. in rice by women. (Dg. w(ff.) |
|---|---|---|---|---|---|---|---|---|
| Tillipally. £ | 2. 1.2 | 1.18.7 | 1. 4.0 | | | 5. 3.9 | | 6. 0 |
| Batticotta. | 29. 7.7 | 1.6 | 9. 3.6 | 1. 6.0 | 2. 4.6 | 42. 3.1 | 11.2 | 2.13.2 |
| Oodooville. | 5.13.6 | 2. 7.0 | | | 1.18 0 | 9.18.6 | 6.4 | |
| Manepy. | 8.15.4 | 1. 3.2 | 22.15.0 | 1.0 | 2. 1.0 | 34.15.6 | | 6.11 |
| Panditeripo. | 4.16.9 | | | 2.18.0 | 2. 7.0 | 10. 1.9 | 1.0 | 13. 0 |
| Chavagacherry. | 1. 9.3 | 16.0 | 1. 0.0 | | 9.6 | 3.14.9 | | 1. 6 |
| Varany. | 16.6 | 4.0 | | | 2.0 | 1. 2.6 | | 1. 6 |
| Oodoopitty. | 14.6 | | | | | 14.6 | | |
| Total. | 53.14.7 | 6.10.3 | 34. 2.6 | 4. 5.0 | 9. 2.0 | 107.14.4 | 18.6 | 4. 7. 1 |

Besides the above about twenty-five pounds have been subscribed by educated natives for the assistance of indigent students in the Seminary, of which fifteen have been received.

## Temperance.

The rapid increase of intemperance among the natives has long been a cause of lamentation; but there were obstacles in the way of any direct efforts to check it. During the past year there has been a movement on the subject which is the more noticeable as it has originated in part among the people themselves, & is sustained by them with great interest. The expediency of encouraging a people so distinguished for duplicity to sign a pledge, seemed doubtful to many; but as those who sign, are generally those who have formed no habit of using intoxicating drinks, we may hope that, in connection with the interest awakened by the meetings of the various societies, many will be fortified for the hour of temptation, & be saved from this destructive vice. And, on the other hand, instances might be given where those who, up to the time of signing the pledge, were in the habit of using

intoxicating liquors to great excess, have abstained entirely, & attributed their salvation to the pledge; ~~particularly~~ in one or two villages the cessation of quarrels, disturbances, & law-suits as the result of this movement, has been remarkable. Moreover, it has created a bond of interest between the Missionaries & the heathen, & is a new proof to the people that the missionaries are their friends."

## Medical Department.

We believe that much good is being accomplished among the people in connection with this department of missionary labor, not only in awakening the power of their false & superstitious notions concerning the healing art, but in spreading a knowledge of the gospel. It is arranged that those who come for medical attendance, may hear the discourse delivered daily at the appointed hour, in which the way of salvation & kindred topics are dwelt upon; & many are conversed with individually on the same subjects. During the year two thousand three hundred & ~~twelve~~ different patients have attended.

Efforts are also being made by the diffusion of a knowledge of the human system, & of the common principles of life & health, to correct the erroneous notions which exist even among many of those educated. It is for this purpose that physiology has lately been introduced into the Seminary as a distinct study; & an elementary treatise on the subject is being prepared in Tamil, for the use of vernacular schools & for common reading." The great facilities, which a knowledge of medicine furnishes to a catechist, both in giving him influence among the people, & affording him access to them in seasons when their minds are tender, & inclined to serious things, has directed the attention of late to the desirableness of training more men of this class. During the past year, seven young men have been studying with Dr. Green. It is hoped that those who may lack qualifications for the work of a catechist, will yet be useful in introducing medical practice upon true principles, & that those who are looking forward to the privilege of laboring among the people, both as physicians & religious teachers, will, by endeavoring to imitate the meekness & lowliness of Him who "went about doing good", be instrumental of accomplishing a great work among their countrymen. Of the medical assistants previously trained, two are connected with the hospital of the Jaffna Friend-in-Need-Society; three are in government service; & five are employed in the Mission. In this department we have received most timely aid by the grant of £50 annually from government, besides occasional donations from friends of the cause."

## Printing Establishment.

The whole number of pages printed at the Mission press, since its establishment in 1834, is upwards of One hundred & sixty-six millions, being an annual average for eighteen years of between nine & ten millions.

The amount of printing, during the past year, has been much less than in some former years. This arises partly from the large editions of tracts, & portions of Scripture, ~~having been~~ printed in previous years, ~~which are~~ & not yet exhausted, & partly from an effort to introduce the sale of books & tracts, instead of giving them away as freely as ~~has been done~~ in former years. It is still a question how far this effort will be successful among a people who have so long been accustomed to receive gratuitously.

Our semi-monthly periodical, the Morning Star, has been continued under various discouragements; & it is hoped that it is exerting a good influence among the native population. None will doubt the desirableness of some periodical of the kind among a people just breaking away from the fetters of superstition & false religion. It is especially a medium of communication with the great body of educated natives in the province; & its columns are open for this purpose to all those who desire their temporal & spiritual good. We are persuaded that it is in the power of the friends of the cause by their contributions, both in Tamil & English, to make it a very valuable & valued means of spreading light in this land. Assistance also in promoting its circulation, or in meeting the expense of its publication would be very acceptable.

Arrangements are being made for securing a greater variety of useful & interesting matter in the Tamil portion of the Star. And in this, especially, the co-operation of missionaries & educated natives is solicited.

The expense of the publication of the Morning Star during the year has been, — — — — — — — — — — — — £76. 18. 11

The receipts by subscription, &c. — — — — — — 59. 11. 11

## Conclusion.

In view of the above detail of our operations is it asked, "Watchman what of the Night"? We answer with confidence "the morning cometh". It is still dark, & those of us who have but newly come from the broad day light of Christian lands often think it is very dark; but it is because we have not felt the fearful darkness of former years. Those who have toiled thro' the ~~long~~ long night, & watched so wearily for the first kindling beams of the morning, assure us that the day is breaking; & if they are not discouraged who should be? It may be true that some forms of wickedness increase that idolatry even, may assume a bolder & more offensive front, but this is only the natural effect of the increase of light. When the pure light of heaven is admitted to a dark & filthy cavern, the corruption

& filth which is brought to view, & the noisome birds & reptiles which are disturbed from their lurking places, do not necessarily prove that the light has done more hurt than good. There is no doubt that heathenism is disturbed. While the mass of the people are losing their confidence in the rites & ceremonies of their ancestors, there are many who are aroused by this very fact to greater efforts to sustain them, but they only ~~thereby~~ publish their own shame, & hasten the destruction of themselves & their inglorious cause. Says one of our number who has labored for a whole generation among this people; "On the whole I never saw more reason to be encouraged in every department of our work. I might descend to particulars of great interest; but my general feeling is, 'when will the villagers come as doves to their windows'. Says another; "It is not easy to say what is the precise state of a large portion of the population. Many seem to think that as Christianity is something appertaining to the state of the heart, it is possible to be inwardly a Christian, & outwardly an idolator. That they are extensively hypocritical in their idol worship is abundantly evident." The last statement is remarkably true throughout our field; & is one full of encouragement. We need not as in former years to spend our time in attacking idolatry, but can directly preach "Christ their crucified". In estimating success we are continually liable to forget for how many centuries the citadel which we attempt to overthrow has been building, how lofty its towers & battlements have become. The people have dwelt under its shadow from generation to generation. Its moss-grown turrets are associated with all the delightsome dreams of childhood & all the pleasant remembrances of old age, & even some of those who have come with the high commission to raze it, often forget in their admiration for its venerable grandeur that it was built to defy the God of heaven. But the word of the Lord has gone forth. "The day of the Lord of hosts shall be upon every high tower & every fenced wall." Even though we have not been privileged to see the lofty pile trembling to its very base, & the confusion of those who try in vain to prop the tottering walls, yet the word of the Lord is sure & in this we rejoice. This is our hope & our trust.

On this subject says one who has labored from the beginning: "The more I become intimately acquainted with the structure of Hindu Society & see by what bonds they are held together, individuals to the family, & families to caste or clan, — caste to family occupations, hereditary soil, mode of life, & national customs, it appears to be less & less surprising that they continue to be Hindu idolators, & more & more evident that Hee only who commanded the light to shine out of darkness & who created the heavens & the earth with a word, can so shine into the heart of a Hindu as "to give the light of the knowledge of the glory of God in the face of Jesus Christ;" & yet I am continually marvelling that God does not give such a command, seeing that he has already done so great things for the people in the way of preparation, & that so great an amount of christian knowledge

is abroad in the land".

In conclusion, we feel constrained earnestly to request the prayers of God's people for the abundant outpouring of his Spirit upon those among whom we labor. While we rejoice & praise the Lord for what he has already done for us, we feel the special need of the presence of the Holy Spirit in this important crisis. As has been shown, the knowledge of God's word is spread extensively among the masses; & we are assured that his word is "spirit & life"; that it is the sword of the spirit"; that "it shall not return unto him void". There is then encouragement to pray that God will appear for the fulfillment of his promises. The wood is laid in order; the sacrifice is prepared. We need but the fire from heaven to kindle a pure offering unto the name of Jehovah.

Report of the Oregon Mission for 1852

Recd. Feb 11/53

Adj. Dec. 15.

Tellipally Jaffna Ceylon April 6th 1853

Rev. R. Anderson D.D.
Boston

My Dear Sir

You have already been informed that Mr & Mrs Hayes have, for some months past, been at Madura, on the Pulney Hills on account of the ill health of Mr Hayes. It is thought by Doctor Green & Doctor Shelton that the climate of Madura, being somewhat dryer than that of Jaffna, may be more favorable to the health of Mrs Hayes, especially in the rainy season.

Under these circumstances, with our consent, Mr Hayes has requested to be dismissed from our Mission, & to be transferred to that of Madura. The Brethren of the Madura Mission have all united in giving him a cordial invitation to join them, & occupy one of their vacant stations. We are sorry to have them leave us; & they appear to leave Jaffna with reluctance, & would not do so, were there not a fair prospect that the health of Mrs H. would be benefited by the change.

Under these circumstances, I am directed by my Brethren, to write to the Prudential Committee & request that Mr & Mrs Hayes may be transferred to the Madura Mission.

Your letter of January 13th 1853 informing us that the destination of Mr William W. Scudder has been changed from that of Jaffna

to Arcot, has been duly received. We had expected that Mr Scudder on his arrival would take charge of the station at Chavagacherry now vacant by the absence of Mr & Mrs Hoyt. As the Prud'l Com'e have seen fit to appoint him to Arcot, we shall not object to that arrangement, though we had expected him to return to Jaffna.

You will be happy to hear that Mr & Mrs Mills have returned from Madras to Jaffna, without going to the Cape or America. They reached this place March 17th. The health of Mrs Mills is considerably improved. Mr & Mrs Mills return to their duties in the Seminary at Batticotta.

Mr & Mrs Sanders have already gone to occupy the station at Chavagacherry.

The new House at Vadoodittey is nearly ready to be occupied, & it is very desirable that a mission family should reside at that station. We shall hence, hardly feel willing to send Mr & Mrs Lord so far away from us, until they have been among us for a year. We shall wait therefore with anxiety for the arrival of Mr & Mrs Hastings.

Yours very Affy

B. C. Meigs
Secretary of
the Mission

April 6, 1853.

Recd. June 1, 1853.

Ans. Dec. 15

Mr. Nys

v Prud. Ins.

Rev. Dr. Anderson D.D.

Boston

Chavagacherry March 2. 1854

R. Anderson D.D.

Rev. & Dear Sir.

The lapse of another year brings us to the 38th. Anniversary of our Mission & calls for renewed expressions of thankfulness to Almighty God for all his gracious dealings with us. We can truly say, "Hither the Lord hath helped us." The past year has been characterized by steady labor by the Missionaries who are on the ground. God's covenant mercies have been freely distributed to us, while from the "pestilence that walketh in darkness & the destruction that wasteth at noon-day" we have all been mercifully preserved."

At the beginning of the year, Mr. Noyes who was on the Pulney Hills & Mr. Wm. Scudder who was on his way from America were members of this Mission, but their relations have been ~~respectfully~~ transferred respectively to the Madura & Arcot Missions. Mr. & Mrs. Mills who were in Madras, reentered upon their labors in the Seminary in March & it was hoped they would be able to continue with us. That hope, however, was of short duration. The return of Mrs. M's feeble health resulted in the advice of the Mission that they make immediate preparations to visit America. They left in September & are now home-ward bound. Mr. & Mrs. Smith accompanied Mr. & Mrs.

Arrived in Boston May 14.

Mills to Madras for the purpose of sending their two older children to America. They will soon return to their work. Mr. & Mrs. Lord arrived in June x, after residing a few months at Tillipally, were stationed at Oodoopitty. The new Mission House at that station is completed & it is a matter of rejoicing that we are able to occupy it with a Mission family. Mr. & Mrs. Hastings arrived in ~~October~~ & were immediately appointed to succeed Mr. & Mrs. Mills in the Seminary. Thus the changes of the year have resulted in the removal of three Missionaries & their families, while only two have been added to our strength."

As the Report of last year was very full in giving the Statistics of the several departments of our work, it will be unnecessary to notice them severally in the present letter. The Statistics of the Church at the time of our Ecclesiastical Meeting in the 15th of December were as follows.

| | | |
|---|---|---|
| Viz- | No. of Chh. members reported 1852 | 385 |
| | " received by profession in 1853 | 23 |
| | " " on Certificate " | 10 |
| | | 418 |
| | No. dismissed on Certificate | 10 |
| | " of deaths | 5 |
| | " Excommunicated | 1 |
| | * Error in Statistics of 1852 | 7 = 23 |
| | Present number = | 395 |

By mistake the number of Church members at

Manipy, Codooville & Tillipally were severally reported 69, 97, & 52, last year. They should have been 67, 93, & 57, which would make the whole number at the beginning of last year 378 instead of 385.

In addition to the Ecclesiastical Reports & by the pastors at the several Stations, a special report has been required from the principal Catechist at each Station & from each catechist in charge of an outstation. Some of the reports of the Catechists are very full & satisfactory. We cannot give you a more correct idea of the state of the Church & the prospects of the Cause of Christ in the land than by giving extracts from these Reports. In doing so, we shall give the remarks of the pastors first & then those of some of catechists under his care.

The pastor at Tillipally says: "My Native Assistants go almost every day among the people distributing tracts & speaking to them the things concerning the Kingdom. Our Evening meetings at the School Bungalows continue to be well attended & are, I trust, a means of good. Though the people are still wedded to their idols & love their sins, yet there is evidently an increasing willingness to listen to the truths of the gospel & an increasing conviction of the truth of Christianity, & a belief that it will ultimately prevail throughout the land."

The Catechist says: "There are a few who voluntarily call for us to hold meetings among them. They wish to find

out the truth & we hope even those who are in gross darkness will come to the light of the gospel as revealed in the Word of God."

The pastor at Batticotta says: "There has been no special outpouring of the Spirit during the year but there has been, we believe, progress in Knowledge & a good degree of faithfulness in Christian duty. Special effort has been made to give regular Bible instruction & to lead to a more systematic & thorough reading & study of the Bible by the Christians & apparently with good results. The usual religious services have been maintained during the year &, while we rejoice in so favorable an opportunity for sowing the good seed, we feel that we are in distressing need of the refreshing influences of the Spirit." .... The Catechist at Valany (V. is under the care of the Jaffna Native Evangelical Society but connected with the Batt. Church) says: "There are at present seven church members at Valany. Six of these walk as christians & try to be as shining lights in the midst of the heathen darkness. There are at present only three or four who are inquiring after their souls' salvation. The people generally speak of Christianity with praise. They confess with their whole heart that it is the only true & good religion & some of them have been so satisfied of this as to request me to teach their grown up children the moral precepts of the gospel, if not the way of salvation; for, as one of them said, if one walks

according to your Bible, he will not commit any sin."... The Catechist at Pangertiva says: "The number of attendants on the religious exercises is about seventy. The School master & his son give decided evidence of a change of heart. The remaining members of his family & three other individuals seem to have some concern for their souls." After speaking of the schools, tract distribution, &c, he says: "On the whole, I feel that I have reason to bless God, take courage & go on. We will trust in the help of the Lord."... The Catechist at Caradive says: "Though there are few church members, yet the grace of God is very great & sufficient to give us abundant encouragement. The discouragements we had at the commencement are gradually decreasing. The native church members endeavor to make known to others their Savior as well as to bring them unto him. They consider it to be a privilege when they are scorned for preaching the Gospel. If a heathen scorn a Christian, saying that, your friends are Pariahs, he is not ashamed to acknowledge that they are his brothers. This year only one has been added to our Church. Though he is uneducated, he is gradually growing in grace & in piety. The impression which the people have of this individual encourages us to believe that he will be the means of evangelizing the island. He speaks courageously with those who intend to turn him from his faith to test the truth

of Christianity. His wife of 25 years is studying the Alphabet, as she is anxious to read the Bible. Another decrepid man of 75 years acknowledges openly that Christ is his refuge in times of danger & studies the Bible."

The pastor of the Church at Panditirpo is absent. The catechist, speaking of his labors among the people says: "With a few exceptions among the Roman Catholics, I have met with no cases of discouragement. Portions of the Old Testament are in great demand among the heathen & those of the New among the Roman Catholics. During the latter part of the year, I saw in some of the heathen families a mind both to read our books with much care & to attend on our Sabbath services." The Catechist at Soolipooram, after stating that he meets with very little opposition from the common people, says: "One day, one of the brahmins who was on terms of great intimacy & friendship with me, came to my house & after proper salutations, began his conversation by saying: "Why Canavady (that is my Tamil name) do you go about & speak to the people to our discredit, for they say you do? You are one & we are many & for your individual advantage will you destroy our support? When Missionaries come over here, you may freely take sides with them & preach to us in good earnest, but, at other times, remain silent & attend to other

duties." When I inquired, what shall I say in the report of my labors to the Missionaries?" he replied, "Why look at our Codiar. What does he do in his report to the Government? Does he not say, he is sick, when really he is not? & you may do the same." I said to him I have lived with the Missionaries & assisted them in many different places in all of which I have behaved honestly & now I cannot walk differently. It is wrong to do so." He replied, "Are you certain that the Missionaries will employ you always?" To which I said, "Though they cast me off, I will be honest" & he left me." Again he says: "One of the brahmins has recently stood in the lane leading to my house several evenings with six or seven men each time, & has blasphemed Christ & the Missionaries openly to my hearing. He also proposed to put up a shelter near our School bungalow, & make it a place for preaching. He continued in his blasphemy about a week, & finding that no one took notice of him, desisted from it."

The pastor at Manipy says: "There are at present several candidates for admission to the Church, but nothing of special interest has been observed in the course of the year, as the result of the preached Word, nor has any progress been made in the way of Church extension to the villages of the Parish. In these & in several other respects, the state of the Church is far from being satisfactory. We do

not, however, despair of seeing better days. We sometimes feel that we are lying very near the fountain head of Spiritual influences & blessings, & that we only need to be found in a suitable frame of Spirit to receive supplies adequate to our necessities." Writing again on the 14th of January he says: "The Cholera has raged with unparalelled virulence for six or seven weeks & still continues - a terror to the people. Since the Annual Report of the Church was written. i.e. since the 15th of December, eight adult members of the Church have been removed by cholera. These eight individuals with one exception, were of the Educated class, six of whom were graduates of Batticotta or Oodooville Seminary, & notwithstanding the sudden manner in which they were removed, we have ascertained in most of these cases, either from personal observation or from the report of those present, that the departed were sustained in a dying hour by the cheering hope of the gospel of Christ, & from what we know of their previous habitual life & deportment we too are sustained by the hope that they have died in the Lord, & that we are not called to mourn for them as those who have no hope." Since the foregoing extract was written, another member of the Manepy Church has been removed by cholera. Many of the heathen have been swept off, & the pestilence is

still prevalent. The schools have been broken up & the teachers have been visiting from house to house giving medicine & administering consolation. In view of all these dealings of God, the pastor says: "We are impressed by the truth that the Lord hath a controversy with the inhabitants of the land, but it is for our encouragement to know that the walls of Jerusalem are to be built in troublous times."

The pastor at Ododoville says: "There has not been any special religious awakening in our Church within the year. The mothers' meeting once month & the fathers' meeting once a week have been continued with much interest. Our village meetings every week at two places generally have been well attended & the people have heard with interest."

The Catechist says: "The heathen are beginning to remove their absurd ritual & to appreciate the truths of Christianity. In my conversation with a young man, he said, that, he knows of several young men in the country who have given up the custom of observing feasts at new & full moon in veneration of departed ancestors & that of making offerings to the idols. There are evident indications that the work of the truth is progressing though slowly"..... The Catechist at Alaverty says: "As to the character of the Church members here at Alaverty, I am happy to say that many of them give more satisfactory evidence that they are true Christians than they did formerly.

They read the Bible daily, hold family prayer meetings, attend the Church regularly & train up their children in the way they should go. The women have lately commenced the practice of giving their handful of rice daily to the Evangelical Society. Even the most necessitous of them give cheerfully either one fanam (about 3 cents) or one measure of rice monthly to the Great Cause. Those who have joined the Christian congregation acknowledge that they have wholly renounced Pullear & other Devil gods & I believe most of them have done so."

Mr. Meigs has had the pastoral care of the Church at Oodoopitty during the year. In reference to that Station, he says: "What has been done has been principally by the Native Assistants stationed there. In the latter part of October, Mr. & Mrs. Lord removed to Oodoopitty & commenced their labors at that Station. At the commencement of 1854, it will, I trust, be fully under their care. It is a cause of thanksgiving that a Station so long vacant should now be occupied by a Mission family & we may humbly hope that the blessing of God will abundantly rest upon their labors."

The pastor at Chavagacherry says: "The labors of the Church members in making known the gospel have been principally connected with the Sabbath School, tract distribution, village preaching & personal visitation. They have been much interested & encouraged in their work." . . . The catechist reporting the Station says: "In the course of our catechetical work, it is a great satisfaction to observe that the most hopeful class in the community consists of persons, who,

while young, received instruction in the Word of eternal life. The few grown up boys who remain in our schools seem to be fond of reading to a pleasing extent, which, in our minds, is a sign of good. Meetings have been regularly held in almost all the school bungalows during the moonlight evenings. In some of them we have good audiences with open ears. Often we go to our work with faintheartedness - doubting whether we can effect any good - but return with joy, feeling that the harvest of the Lord is not far from us. All things considered we have more hopes & encouragements than ever before to go on in the work of the Lord. The work is the Lord's; only the means are ours." ... The Catechist at Varany, after speaking of tract distribution & his labors among the people, says: "The brahmins & other Tamil priests are now willing to take books from us & converse freely on religious subjects. Their prejudices against the religion of the lowly Jesus of Nazareth are fast dying. Though my faith at times wavers from its strong hold, yet when I see some indications of the Word making its progress slowly but surely, I am reproved for my unbelief."

During the year there has been a Quarterly Examination of the Native Assistants in Rhenius' Body of Divinity & the Epistle to the Roman. The exercise has apparently been attended with profit to that important Class of our native Church. A select Class consisting of twelve of our Assistants has been under a course of instruction in Systematic Theology,

Biblical History, Exegesis & Sermonizing. The Class has usually met once in two weeks. They are much interested in their course of study & we may hope that the labor expended upon them will be productive of great & good results.

The classification of our Helpers according to the definition of A Native Assistant, as given in your letter of December 1853, is as follows—

| | Ill. | Batt. | Pand. | Man. | Odov. | Odorp. | Chav. | Var. | Total |
|---|---|---|---|---|---|---|---|---|---|
| Native Preachers | | 1 | | | 1 | | | | 2 |
| Catechists | 4 | 7 | 3 | 3 | 4 | 3 | 3 | 1 | 28 |
| School Superintendents | 1 | | | 1 | 1 | | 1 | | 4 |
| Secular Agents | | 1 | | 1 | 1 | | | | 3 |
| Christian Teachers | 14 | 19 | 6 | 8 | 11 | 3 | 4 | | 65 |
| Printing Office Workmen | | | | 15 | | | | | 15 |
| Writers | | 2 | 1 | 1 | | | | | 4 |
| Total Native Assistants | | | | | | | | | 121 |
| Nominal Christian Teachers | | 7 | | | | | | | 8 |
| Heathen Teachers | | | 3 | 3 | 3 | 6 | 5 | 4 | 24 |
| Nom. Chr. & Heathen Teachers Total | | | | | | | | | 32 |

Of the Catechists four are physicians, two of whom spend most of their time in Catechetical work.

In the latter part of September, a village Chapel was completed at Alaverty & dedicated to the Service of God. It is now a regular place of worship on the Sabbath & it is expected that a church will soon be duly organized, so that all the ordinances of the gospel will be statedly administered in that village. Two other chapels are building (one at Sangany & the other at South Araly) & will probably be completed in a few months.

In behalf of the Mission
Very sincerely yours
M. D. Sanders

Rev. M. D. Sanders
Oparaya Sierra Leone
March 8th

Tillipally Jaffna Ceylon May 13th 1834

Rev. R. Anderson D.D.
Boston

Rev & Dear Sir

I am directed to communicate to you the following vote of the Mission passed at Chodavelle April 7th 1834. viz.

"Voted, that we write to the Prudential Committee of the Board & request them to sustain Mr Hoisington one year more, that he may have opportunity to finish his Evidences of Christianity & other kindred works on Hinduism."

The Mission feel it to be of great importance to the cause of Christianity among the Tamil people, that these works which Mr Hoisington has on hand, should be finished by him. From long study, he is well qualified for this important service — better than any other person that we know of in the Tamil Missions. We hope therefore, that nothing will prevent his finishing these important works for the benefit of this people.

Very Affectionately Yours
B C Meigs
Secretary to the Mission

Rev. Mr. D. Sanders

Recd. July 19. 1854

Note in regard to
Mr. Harrington
Act July 26

✓ Prud. Cal

Jaffna Ceylon October 28th 1854

Rev. R. Anderson D.D.
Bombay.

Rev & Dear Sir.

We are happy to acknowledge the receipt of several letters from you viz. One of December 15th 1853. April 25th 1854. May 23. 1854 &

We are all much rejoiced that in the kind Providence of God, you have at last, in company with Mr Thompson, been sent to India. We have very often spoken among ourselves of the desirableness of being visited by some of the members of the Prudential Committee; & we have sometimes mentioned the subject in our letters to you. If we have not been very formal & urgent in our invitations, it is because we have supposed that the distance was so great, & the time required for a voyage round the Cape was so long, that you could not be persuaded to come to us. Even now, with all the facilities of the Overland passage by steam, you will find it quite a formidable undertaking to visit all your Mission Stations in India, & then return to America in one year. May the Lord preserve you, both on the sea & on the land, & bring you in safety to us. We shall greatly rejoice to see you among us — to welcome you to our homes & to our hearts, & to introduce you to our people, that you may understand more fully the nature of the work in which we are engaged, & the manner in which we are endeavoring to perform it.

There are sundry topics in your letters to which we will briefly reply at the present time; & there are others which must be left for more full & free conversation after your arrival.

In your letter of April 25th you request us, if possible to send one of our number to Madras to enable Mr Winslow to return to America. Before receiving your letter, & even before it was written, we had corresponded with our Brethren in Madras on the subject, & determined to send Mr Poor to their assistance. As Mr Winslow, however has determined, if possible, to remain in Madras till after your visit to that place, it is possible that Mr Poor may not be called to remove thither. Our own number is so small, that we do not feel that we can spare one for such a length of time, except in case of the most urgent necessity. Your suggestions respecting Mr Lord were afterwards duly considered. Though he is well qualified as an accountant to assist Mr Winslow, we found that it was vital in this department that he most needed assistance. An ability to preach in Tamil as well as English, & to superintend the schools under his care, is what Mr Winslow more particularly needs. The transfer of Mr Hayes to Madura — of Williams Scudder to Ceylon — the departure of Mr Mills to America & the absence of Mr Howland on the Pulneys, has greatly diminished our strength; & if it shall be necessary for Mr Poor to spend eighteen months or two years in Madras, we shall be indeed greatly reduced in numbers & in strength. Still we are disposed to do all in our power to relieve & assist the Madras Mission in their present distress.

You will be much grieved to hear of the depressed & afflicted condition of the Ceylon Mission. Mr & Mrs Henry Scudder

& Harriet are on the Nilghiry Hills for their health. Joseph Scudder has gone with his father to the Cape. And now Mrs Hill and Scudder has been suddenly taken away by death. She died at Madras Sept. 17th, leaving her husband again to mourn the loss of a beloved wife. Mr & William Scudder & Mrs Joseph S. are now the only ones on the ground to sustain the interests & labors of the Arcot Mission. This is a mysterious providence, & we deeply sympathize with them in their bereavement, & in the dark clouds that at present hang over their mission. We earnestly pray that a brighter day may soon dawn upon them, & that these deep afflictions may be abundantly sanctified to them.

You will be glad to hear that nearly all of our number continue to enjoy their accustomed health, & that we are pursuing our work as usual. Mr Hoveland on the Railways writes us that he is gaining in health & strength considerably, & hopes to be able to return to Jaffna in January 1855.

Your directions respecting making out a full list of all the different Castes of our Native Christians near completed with our last Tabular View of the Mission which was made out in January of this year; & we shall continue to follow your directions in future.

With respect to Village Chapels, we intend to finish what we have on hand, four in number, & then wait a little before commencing any more that we may have the light of experience to direct us as to the best mode of proceeding. Two of these are already finished — the third nearly so; & the fourth is built principally at the expense of one of our Native members.

You speak of the importance of giving our

younger Brethren time to study Tamil; & that we should do nothing to hinder their speedily acquiring the language of the people. There seemed to be an absolute necessity that Mr Sanders should take charge of the Seminary for a short time. But when Mr Hastings arrived, he was relieved from that duty, & has since devoted his leisure time to the acquisition of Tamil. It seems also unavoidable that both Mr Sanders & Mr Lord should have the care of a station — the one, of Cavaigaluvy & the other of Vadoodpilly. But the time that they devote to this labor does not necessarily interfere much with the acquisition of the language. We are deeply sensible of the importance of acquiring a good knowledge of Tamil as speedily as possible; & we shall be careful to lay no burdens upon our younger Brethren that will prevent their doing so.

You request our matured views on the subject of gathering congregations, & of making successful attacks upon all the Region around us in preaching the Gospel to the people; & request that we should write upon this subject as fully as we did upon Caste & the education of Native Assistants. We feel the great importance of this subject & are earnestly seeking to know what is the best way of accomplishing it. We are trying to do what we can in this way. But there are very great difficulties attending it — hitherto apparently insurmountable. We have conversed upon it much in our Meetings. But we feel that we are not yet prepared to write you at large upon the subject as you request. During the past eighteen months there have been greater difficulties than usual in the way of calling the people together in great numbers to hear the Gospel preached. The cholera has raged in almost every part of the Province; & for several months past, the

small pox also, sweeping off great numbers of the people to an untimely grave. Add to all this a lengthened drought of ten months continuance, producing a great scarcity of provision amounting almost to a famine. Yet these things appear to operate unfavorably upon the minds of the people. They appear more & more hardened under the chastening hand of God. We trust however that a more favorable time will arrive; & that God in mercy will pour out his spirit upon the people, & incline them to listen to the truth, & to turn from the worship of idols to the service of the living & true God. We are praying & hoping for this, & trust that this long season of drought in spiritual things will soon come to an end, & that we shall be called to rejoice in witnessing brighter prospects for this people.

With reference to your journey from Bombay to Madura, we have only one suggestion to make. viz. that if possible, you will visit on your way the Missions stations in Travancore & Tinnivelly. We think you will be greatly interested & profited by seeing them.

You will permit us to turn your attention to a few subjects of inquiry as you visit the different Missionary stations in Bombay & vicinity, & also on your way to Madura & Jaffna

1. What classes of society are principally reached by by the missionaries in Bombay & the Maratta country?
2. If the lower classes, how does it effect the higher classes in society?
3. What efforts are made to raise up a Native church which shall be independent of pecuniary aid from missionary societies?
4. What success attends these efforts?

5. What beneficial effects result from the education of youth towards the spread of the Gospel among the people?

6. Are the missionaries in that region in danger of giving too much attention to education, so as to neglect preaching the Gospel to adult heathen?

With kindest regards to Mr Thompson & our Brethren & Sisters in Bombay & vicinity we remain as ever yours very affectionately

B Leitch
Secretary of the Mission

Jaffna, Oct. 28, 1854

Rec. Nov. 17, 1854

Ans. Feb. 6.

Questions

# Annual Letter for 1854.

Rev. R. Anderson D.D.
Boston.

Rev. & Dear Sir,

In giving you some account of the dealings of our Heavenly Father with us during the year 1854, it becomes us to render a tribute of praise and thanksgiving to God for all his mercies to us as individuals and as families. Death was not permitted to make any invads upon our Mission Circle; And in view of the prevalence of the Cholera and small pox in every part of the Province, we may with great propriety, adopt the language of the 91st Psalm. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand but it shall not come nigh thee." This has been literally fulfilled around us. In a period of about sixteen months, according to returns made to Government, about Twenty thousand persons in this Province were cut off by the above mentioned diseases. While we have been mercifully spared, quite a number of the native members of our Churches have fallen by the pestilence. We have felt it to be not only our duty, but our privilege to visit them in their sickness, and to render them all the consolation and assistance in our power. Nithe has this assistance been confined to the members of our Churches. Medical aid has been rendered to vast numbers of the people around us; in many cases gratuitously, and in some others, by the sale of medicine. And where it has been taken in season, the lifes of many have been preserved. It is pleasant to see how rapidly thier strong prejudices against European medical practice, are giving way. Native physicians are quite unsuccessful in their treatment of Cholera and small pox. Hence patients, having the latter disease, now voluntarily resort,

in great numbers to the Hospital established by the Govt. for their cure. Formerly they had the greatest dread of being sent there.

In our last Report, it was mentioned that Mr and Mrs Smith visited Madras partly on account of their health, but chiefly for the purpose of sending their two oldest Children to America with Mr & Mrs Mills. In March 1854 they returned with improved health to their Station and labors.

The health of Mr Howland and Dr Green, being feeble, it was thought best for them to make trial of a residence at our Sanatarium on the Pulney Hills. They left us June 10th together with the family of Mr Howland, for this purpose. Doctor Green returned to us again in September with improved health. Mr Howland and family remained there till February 1855. The weather on the Hills not being so good as usual, on account of unusually heavy rains, they did not derive as much benefit from their residence there as was expected. Still they returned to us in improved health.

Our numbers during the year have neither been increased nor diminished. None have come to our assistance from our Native land and no one has been obliged to return thither on account of impaired health.

The following table gives a statistical view of the Church members received and dismissed during the year 1854.

| | No of members at the end of 1853 | No received by profession | No received by certificate | No dismissed by certificate | No excommunicated | Died | No of members at the end of 1854 |
|---|---|---|---|---|---|---|---|
| Tillipally | 55 | 0 | 0 | 4 | 0 | 1 | 50 |
| Batticotta | 107 | 4 | 3 | 1 | 0 | 3 | 110 |
| Panditeripo | 32 | 1 | 0 | 1 | 0 | 0 | 32 |
| Vodooville | 99 | 9 | 5 | 14 | 3 | 4 | 92 |
| Mgnepy | 67 | 0 | 5 | 0 | 3 | 9 | 60 |
| Chavagacheery | 21 | 1 | 2 | 0 | 0 | 0 | 24 |
| Varany | 4 | 0 | 0 | 0 | 0 | 0 | 4 |
| Vodoopitty | 10 | 0 | 3 | 2 | 0 | 1 | 10 |
| | 395 | 15 | 18 | 22 | 6 | 18 | 382 |

It appears by this table that the whole

| | | |
|---|---|---|
| Number of members reported in 1853 | | 395 |
| do Received by profession in 1854 | | 15 |
| do Received by Certificate " do | | 18 |
| | | 428 |
| Dismissed by Certificate | 22 | |
| Excommunicated | 6 | |
| Deaths | 18 = | 46 |
| Present number of Members | | 382. |

As mentioned in our last years Report, in addition to the Ecclesiastical Reports by the Pastor of each Church, the principal Catechist at each Station & the Catechist in charge of each the out Stations, are required to send in special reports. Some extracts from these several Reports will be found interesting.

The Missionary at Tillipally, Mr Meigs, reports as follows. The Lord's supper has been regularly administered at the station during the past year. On account of the difficulty of having the women attend the usual Church meeting with the men, I have held two weekly Church meetings — one on Friday P.M. & the other on Saturday. The monthly concert of prayer has been regularly observed on the first Sabbath of every month, and has usually been a season of great interest.

The members who live near the village Chapel, hold a prayer meeting every Wednesday evening in concert with ours.

An afternoon service is also held in the Chapel every Sabbath at which my Native Assistants preach in turn. As they carefully prepare their sermons, it is an important exercise in preparing them for their work among the people.

The prevailing sickness among the people, as well as the famine, have been quite a hinderance to our regular meetings. Still I have continued the practice of visiting families in the morning, & of holding evening meetings in the Villages as I could find opportunity. Some of these meetings have been very large and interesting.

In the absence of Mr Howland, Mr Hastings writes respecting Batticotta as follows "The names of the four persons who have been received to the Communion of the Church

during the year as follows. Abraham Gasman, John Ropes, Theodore E Strong, & Philip S. Page. All are members of the Seminary. John Ropes is the son of Christian parents, and was baptized in infancy. The other three are sons of heathen parents.

The following persons have died within the year. David the father of T. J. Lee, Cowles Mead, & Paul of Nadantany. David died quite suddenly at his own house. Cowles Mead & Paul both died of Cholera. The former in view of death, expressed his confidence in Christ as his Saviour, and requested that his friends would permit him to be buried in a Christian manner. His request was regarded, and his remains were buried in the Mission Compound. Paul, it is said, was attended by a Romish priest in his last moments — received extreme unction, and was buried in a Roman Catholic burying ground. We have reason to believe however, that he put no confidence in their external rites, but trusted alone in Christ for salvation.

The preaching on the Sabbath, during the absence of Mr Howland, has been supplied in part by Mr Niles, and in part by different members of the Mission.

Since Mr Howland left, Caradiee has been visited both by Mr Poor and Mr Spalding. The former has also visited Nadantany and its vicinity, where he spent several days.

The Missionary at Panditeripo, Mr Smyth, reports as follows — "In presenting the Report of the Church for the past year, we have occasion to speak of the goodness of the Lord in not visiting any of its members by severe sickness or death. Two children however have died.

The Missionary was absent at the time for the Report last year, and for nearly three months of the current year. He was permitted to return on the 20th of March after an absence of about six months. At our last communion we were permitted to receive to the fellowship of the Church John (Carnapathy) who has for several years manifested a desire to be numbered with the people of God, and gives good evidence that he has renounced idolatry, and is striving to walk in accordance with the precepts of the Gospel. Though weak in faith, and not far

advanced in knowledge, we hope that he is a child of God. He needs therefore to be strengthened and encouraged by his Brethren, that he may be enabled to withstand the opposition of his heathen relatives, and become a light amidst the darkness of heathenism, with which he is surrounded.

The Missionary has been able to preach the Gospel regularly on the sabbath at the Station, to a small company composed of the school children, Teachers, and Church members, with a few adults from the villages; and generally in the afternoon or evening of the Sabbath in some village, to a small company of heathen, and occasionally on the evenings of week days in the villages. We have been much interrupted in our work by the prevailence of cholera and small pox, though it has not been as severe at this station as at some others. The great scarcity of provisions has led the people to inquire with more earnestness "What shall we eat and what shall we drink" but has not apparently increased their desire for the bread of ~~their~~ life".

The Missionary at Manepy Mr Dover writes as follows "From an examination of the Statistics and Records of this Church, it appears

1. That none have been received on profession in the course of the year.
2. That Nine have been removed by death, and also ten children of Church members.
3. That three have been excommunicated and 1 suspended.

These are indeed alarming facts, which have not failed to awaken some special interest, and to lead to some special efforts, on the part of the pastor in connexion with the Church.

Efforts are in progress for establishing a Catechist in Navaly. but nothing can as yet be specifically reported.

The persons deceased are J. Read, S. H. Taylor, Solomon, D. T. Thompson, Jacob 2nd, Harriet Reed, Elvira H. C. Homer, Benerutty, Chinerutty Samuel.

The Missionary at Odooville Mr Spaulding writes as follows.

"Nine have been received to the Church on the profession of their faith in Christ. Their names are Harriet Colton Maria Sawchy, Mary L. Deming Sarah L Dodd Catherine H Walley, Rebecca Howard, Sarah B. Kettridge, Hannah

M. Blodgett, and Phebe Cummings.

Also have been married. viz.

Mary L. Nevins to Samuel Buell
Amanda Caldwell to Charles Wadsworth
Harriet N. Adams to Payson Elliott
Sarah L Mattley to Candar Supar
Sarah M Steele to Thomas Knowles
Christiana to Ezekiel Rodgers
Ellen Bagley to Daniel Peter
Margaretta Smith to Elisha D Whittlesey
Anna S. Rice to Erasmus D Moore
Eunice T. Smith to Christian Davis.

Four adults and five Children have been removed by death. The congregations on the Sabbath have not been greater than in former years — amounting in all to about 500. Our village preaching twice and sometimes threetimes a week (with the exception of a few months after harvest) has been discouraging. The maternal meeting once a month, & the Fathers meeting once a week have been encouraging. Our contributions to benevolent objects this year have amounted to about $ 60.

The Missionary at Chavagachery, Mr Sanders writes as follows. "Timothy (Cannappan) has been received to the Church by a profession of his faith in Christ. He is a young trader of 20 years. His interest in the religion of Christ has been exhibited to a greater or less extent for two or two & a half years, and the evidence which he gave to the Church of the work of the Holy Spirit in his heart, was clear and satisfactory.

Besides the public services of the Sabbath, there have been at the Station a female prayer meeting on Sabbath P.M. — a weekly recitation in the Bible — a morning meeting with Catechists during a part of the year — a female prayer meeting of the natives by themselves, and a weekly Church prayer meeting. At the Church prayer meeting we have been over most of Edwards History of Redemption, and we are now reading together Pilgrim's Progress. At the end of the British and Foreign Bible Jubilee year (March 12th)

the Church members and the pastor began the reading of the Bible at morning and evening prayers in concert. It has been a profitable exercise. With one or two exceptions, harmony has prevailed among the members. At present all is peace, so far as I know. The Church members have exhibited a good degree of zeal in the service of Christ, but we have enjoyed no special outpouring of the Spirit. We are in famishing need of a refreshing from on high, without which "Paul may plant and Apollos may water, but the divine increase will not appear."

The Missionary at Dodoopitty writes as follows.

"During this year the afflictive hand of God has been heavily laid upon the people of the parish, & for several months, missionary labor has been nearly or quite suspended. Cholera and small pox have prevailed most of the time preventing our holding evening meetings, except during parts of two or three months. The Pastor was absent at Batticotta five months, from June to October inclusive, and all the Native assistants left during the most severe visitations of small pox in the month of August, September and October. There are four persons now asking for admission to the Church, and it is expected they will be received in due time, if they continue to give evidence that they have steadfastly set their hearts on Christ, and their faces heavenward. With one exception, they are quite young, and surrounded by heathen connections, and therefore need the special prayers of Gods people in their behalf.

We will now give some accounts of the Reports of our Native Assistants.

The Catechists at Tillipally report as follows.

In reviewing our labors during the past year, it is encouraging to us to be able to say that the seed of divine truth has been sown in many places. Our labors have been principally confined to the parishes of Tillipally, Mallagam, Mylitty and Atchuvaly. In these we have made known the Gospel, as we had opportunity, to individuals & to larger companies from house to house, by the way side, and in our School Bungalows. We make it our daily business to go among the people. We read to them Tracts and portions of the

of the Bible, accompanied with suitable explanations — exhortations and prayer. Much knowledge of the way of salvation through Christ has thus spread among the people. We are commonly received with kindness, and heard with attention. After hearing the truths of the christian religion it is very common for them to say, "The Padre's religion is good. All that you say is true. We foolishly worship idols, and practice many vain ceremonies. We know that there is no real benefit in them, & that we cannot get into heaven in this way." "Why then" "do you not forsake your idols and become Christians?" "No, No, we cannot forsake our friends. We must follow the world. This is according to the saying in our books, "Run with the world."

Though many of them see and confess that the system of Sivaism is false, and that Christianity is true, they will not forsake it, because their minds have been darkened and their consciences hardened from infancy, by this false and polluting system of idolatry. We are daily made to feel how hard it is to convert them. In vain we read to them our excellent Tracts, and portions of the word of God — in vain we preach the Gospel to them unless the Spirit of God change their hearts. How important then is it that we pray earnestly to God for his Holy spirit to be poured out upon the people!

Since Mr Arvomoogam of Vannarponny published his book against Christianity, and the Missionaries, many of the wicked people greatly exult because they have obtained such an advocate for their cause. Sivaism, they say, will now rise, and Christianity will fall, and the Missionaries will soon leave the Province in disgrace. We pass over their notice of several large meetings which they attended with the Missionary at the Stations, and give a condensed account of what occurred at one of the Temples of Viravar, one of their avenging Demons. (One of the Catechists called at the house of the owner of this Temple to make known the Gospel, ~~where~~ He he unexpectedly found a large collection of

people ~~They~~ who had come together to make arrangements for a great celebration at this Temple; ~~in~~ hoping thus to put a stop to the ravages of the Cholera. He endeavored to show them the folly and wickedness of such ceremonies, and exhorted them to believe in the God who made heaven and earth, & in Jesus Christ his son, ~~&~~ saying that the true God only could ~~can~~ save them and their friends from this terrible disease. To show their confidence in the power and wrath of Viravar, and his ability to avenge by sudden death any one who dared to offer him an insult, (like the case of Elijah and the Prophets of Baal) they proposed to the Catechist to test the truth of heathenism in the following manner. They said "If you dare to go and knock at the door of his temple, & enter it and pull down the idol and tread it under foot, you are at liberty to do so. If you and your brother Catechists can perform this we will all become Christians and give up this Temple to become ~~to~~ a house of Christian worship". The Catechist joyfully accepted the offer & went & called his Brethren to enter the Temple. At this moment, the officiating Pandaram made his appearance, and seeing that "the hope of his gain" was in danger of passing away, he objected to the trial and thus put a stop to it. They will remark in conclusion, "This single instance shows how dark is a heathens mind". Other circumstances of interest are mentioned, but we have not room to notice them.

Probably in consequence of the absence of Mr Howland, no Reports have been sent in from the Catechists connected with the Station of Batticotta.

The Catechist at Manepy after describing the low state of religion as exhibited in the lives of some of the Church members, goes on to give an account of the prayerful & persevering efforts of Mr Poor to correct these evils, & to rouse the Church to greater activity and energy in the Christian race. He next describes his efforts to establish Village Churches, & though thus far unsuccessful, thinks there is a fair prospect of soon having one in the Village of Navaly where there are quite a number of resident Christian families.

The Catechists and other laborers at Panditeripo have given detailed accounts of their labors in the Schools and among

the people which show that they have been diligent in their work and that in several cases, their labors have not been in vain. They have distributed many Tracts and portions of the Bible among the people, which they have reason to know are carefully read by some, and may become the means of their salvation. The Principal Catechist at the Station mentions the case of four Boys in the School who were awakened to inquire with interest "What they should do to be saved"? & also to attend the Church meetings. These boys, as might be expected, had to endure the opposition of their parents & other relatives. He then mentions the case of the School master, John, as reported by the Missionary at the Station.

From the other Stations no reports of the Catechists have been received.

The quarterly examination of our Native Assistants as mentioned in the last Report, has been continued through the year. They have pursued the Study of Rhenius's Body of Divinity and the Epistle to Romans — usually reciting two Chapters at a time. A suitable address is also made to them by one of the Missionaries previously appointed for that purpose. These meetings are apparently a means of great good to this part of our native Church, and especially so with reference to their labors among their own country men.

The Select Class of twelve of our most promising Native Assistants continued the Study of systematic Theology, Biblical History, Exegesis & Sermonizing till near the close of the year when for various reasons — principally connected with sickness in the country, this course of study was discontinued. They were in the habit of meeting once in two weeks with the three Missionaries appointed to give them instruction in the above mentioned studies. Both students & Teachers have been greatly interested & profited by this course of study.

The new Village Chapels in Araly and Changany are nearly completed and will probably be dedicated to the service of God in the course of the year 1855.

# Classification of our Native Assistants

| | Tillipally | Battiotta | Panditeripo | Oodooville | Manipy | Chavagachery | Oodopitty | Varany | Total |
|---|---|---|---|---|---|---|---|---|---|
| Native Preachers | " | 1 | " | " | " | " | 1 | " | 2 |
| Catechists | 5 | 6 | 3 | 2 | 3 | 3 | 1 | 1 | 24 |
| School Superintendents | 1 | " | " | 1 | 1 | 1 | " | " | 4 |
| Secular Agents | " | 1 | " | 1 | 1 | " | " | " | 3 |
| Christian Teachers | 12 | 16 | 7 | 7 | 10 | 5 | 1 | " | 58 |
| Printing Office men | " | | | | 42 | | | | 42 |
| Writers | " | " | 1 | " | 1 | " | " | " | 2 |
| Nom^l Ch^n Teachers | " | 6 | " | " | " | 1 | " | " | 7 |
| Heathen Teachers | 3 | " | 2 | 4 | 3 | 5 | 2 | 3 | 22 |
| Moonshees | " | | | | 1 | | 1 | | 2 |

P.S. Since writing the above, I have received Reports of Catechists connected with Battiotta and Oodooville.

The Catechist at Caradive has stated preaching on Sabbath morning & afternoon, and also on Wednesday evening. The congregations at the Church Bungalow are composed principally of the members of the Church — the Teachers & the pupils. In the afternoon about fifteen heathens attend at the house of one of the church members. In the Village of Valantaly about 30 attend the meeting. The Schools meet for examination on Tuesdays, & the Church meeting is on Friday afternoon & on the first Monday of every month. He mentions the case of one of the Church members who tho' receiving no wages from the Mission, spends much of his time in making known the Gospel both by word & deed. He is also building a prayer house on his premises at his own expense, and all this, while he is a poor, low caste man. Since the Cholera broke out in this Island three families who were formerly very rigid in performing heathen ceremonies, have declared openly before the head men, that they will not hereafter contribute any thing to the support of idolatry. The Catechist is encouraged to believe that the Gospel will spread in the Island.

The Catechist at Navrantany reports as follows. There are two Schools in Navrantany one male and the other female & one at Karampan which is supported by the Batticotta Chh. They all meet at Navrantany every Sabbath morning. The average attendance at this service is eight adults, besides the pupils in the schools. In the afternoon I hold a meeting at Karampan. Ten males and 15 female attend. The field is an interesting one for labor. The seed which the Batticotta church have sown here will bring forth fruit in due season. He mentions one Roman Catholic man & his family who though reviled by others, seem quite determined to become protestants thinks the Roman Catholics there are not very bigoted. While he was reading a Tract to nine attentive females an old woman came along and threatened to inform the Priest, that they were listening to a Heretic, reading a Tract against their religion. They all fled in fear lest she should identify them & report their names to the Priest. Many of the people see clearly that ~~that~~ their priests deceive them about the 2nd Commandment.

Mr Poor visited this place in August, and there was a very unusual attention to his preaching. Many came to converse with him on religious subjects and much good was done. One of the members died in faith and has I trust gone to a better world.

The Catechist at Pongertiu reports that the school master there and his son give evidence of being Christians that they have been for a long time candidates for admission to the Church. He says that very few with whom he converses, in that Island deny the truth of Christianity. They hear & and assent to the truths of Gods word without opposition. I preach twice on the Sabbath — once in the School Bungalow & once at the Teachers house. Here several women give very good attention to the word preached. The gospel has been made known in this Island for many years, and good will result from it. The seed that has been sown will spring up and bear fruit to the glory of God in the salvation of immortal souls.

The Catechist at Allewerity reports that he preaches in the Village Chapel on Sunday mornings & in the School

Bungalows in the afternoon — attends to the Schoolmasters & school children on Tuesday, & a Church meeting on Friday. The number of attendants on public worship on Sabbath mornings is, about 100 including the children — & in the school Bungalows from 25 to 50. He also visits the people from house to house in all parts of the villages of Allaverty and Magaapitty. During the three months in which the Cholera raged among the people many of them heard the word with unusual attention both at home and in the chapel, & resolved to renounce Idolatry & worship only the true God. The number received into the Christian Congregation is 21. A few who died of cholera trusted in Christ for salvation and died without fear. After the Cholera had ceased however some of those who had joined the congregation returned again to heathenism. Still the promise of God standeth sure. His word shall not return unto him void.

Very Affectionately yours

B. C. Meigs

Secretary pro tem C.M. Mission

Annual Letter for 1854.– Ceylon Mis.

Rec'd. August 31. 1855.

Acked. Sept. 1. 1855

For old ED
Published

The Committee appointed to con-
ider the Expenses connected with
ur Meetings, beg leave to report-
That it has given the members
f the Mission great pleasure
welcome the Deputation to our
ircle - a privilege beyond finan-
ial considerations, &, on behalf
the Mission, we beg them to ac-
pt of any services we may have
endered them, as a memento of
our Christian love & fellowship -
All which is respectfully sub-
mitted -

M. D. Sanders
J. C. Smith
Levi Spaulding

anpay
y 25. 1855

Motion lending, with Spaulding's report on the subject of Debentures

May 28/55,

Panditer po June 6th 55

Rev R Anderson D.D.

Dear Brother

We were appointed by the mission to communicate with you at Madras about the Communion Service thought to be suitable for the new churches to be formed in our field.

We have conferred with the Mission and are directed to state that a set consisting of one tankard, cup & plate with a baptismal font will be needed for the following places viz Codoopitty Curadive Valamy Sanganey Alavarty & perhaps for Nevalay

It is thought that Britannia ware will be preferable

to any thing more costly & that those costing about $5 in Boston will probably be such as we shall need

You & Mr Thompson are acquainted with the state of the people & can judge as to the probable size of the churches. We therefore request that you will procure & send such as you think will be most suitable

The Treas of the Mission has recd from Mr Thompson $5. to purchase a set for the Ch at Curaçao which is placed to the credits of the A.B.C.F.M. in ac for 1855 as a donation from Mrs Lynde of Roxbury Mass

Yours Truly J. C. Smith } Committee
W. H. Cowland }

Messrs. Smith & Hartland

Pandistrict, June 6, 1855.

Rec'd. June 13/55.

Commission forward
for Jattua. Sept 21/5

Newbro

17

68

Pando June 22d 1865

Rev R. Anderson D.D.

Dear Brother

June 22 Rec

One Member of the Committee wrote you a few days ago suggesting a few alterations in the letter of the Deputation addressed to this Mission He has since conferred with Br Mirys & other members of the Mission concerning those and some other points in the letter & we now add the following —

On page 20 of the letter you state ~~that the~~ term in Batta Seminary is to be reduced from 6 years to 4. It should be for 8 years to 4 — Previous to 1845 the course was 6 years. since that time it has been 8 years in 2 departments.

On 23 page you say "unpromising seniors" in such a connection that it may be understood as referring to the senior class — You mean associates — in all the classes —

On page 10th you say "all but 23 of the male church members have been or are now connected with the Seminary" By a statement now before ~~that~~ from the

brethren made after examining carefully the lists of the church members at the several stations. we learn that there are 75 male members in our churches now living, who have had no connection with Butler Seminary

Aside from these points specified the statements of the letter are we believe substantially correct & will receive the cordial assent of all the members of the Mission

This we state as our impression only by authority

Yours very truly

B. G. Meigs } committee
J. C. Smith }

Quarterly Conference Jan 22/55

Rec'd Jan 29/55

Mr. Dwight says that the Tamil they learn is, to a great degree, book Tamil, & that a great portion of the people do not understand the missionaries when they preach.

Tempted to make the Bible, or some say as a substitute for preaching.

Reprinting Bibles at Jaffna? p. 2.

How the Bible made a positive benefit? p. 3.

Comparative importance of Manepay & Nellore printing establishments.

Mr. Winslow's occupation?
Editing for English?

The missionaries:- architects & builders, superintendents of masons, carpenters, blacksmiths, & schools? Teachers of Tamil & English,

How for living & spending strength for their occupations?

How far preparing for native ability?

native pastors?

furnishing sermons, committee work, preachers, lecturers, & editors for the English:- how far?

Standard version of Tamil Scriptures? Ought we to ~~not~~ attempt one?

Desire for baptism & Lord's Supper in Madura mission.

Nominally christian villages - how take measures them?

Is it expedient to keep up the means of English job printing at Madras? Mr. Murray, pp. 8. 10. 11

No. in Jaffna making books. p. 9.

Most trusty assistants — committees,

p. 2.

The two objects; — keeping foundations, & conversions.
Jaffna letter, p. 4.

Why has the "native community very little confidence in the sincerity of the trustees" of the mission helpers? p. 5.

It is desirable to increase the number of students with a view to a wise direction of the funds. p. 20.

The Ceylon letter — written by Mr. Minor?

Native chch in Jaffna? Members where they go out into the world? New converts?

Kensington Stanley

Must transfer the responsibility of Parents to others.

Jaffna-Ceylon June 5/56.

Rev. R. Anderson D. D. Sect. &c.

Dear Sir,

One of the first things which we have to record in taking a retrospective view of our field & labor for the year 1855. is the removal of Rev. D. Poor – one of the first ~~Am~~. company of American Missionaries to this people. The circumstances of his death, which occured Feb. 3. 1855., have been fully & particularly reported and need not be repeated here. He has gone to a higher service and while his loss is deeply felt by the Mission his influence for good among this people will not all be told till the Lord makes up his jewels.

Mrs Poor left us for her native place in England Oct. 3. 1855. and by the last mail we heard of her ~~of~~ safe arrival.

While we have thus been called to part with one family, and though one of our number (Dr. Green) has been brought to the borders of the grave within the year, we are happy to report that notwithstanding some are feeble most of us are in the enjoyment of comfortable health.

Though we have not been permitted to witness any general revival of religion among the people during the year, yet we do rejoice that we have had some evidence of the Spirit's presence in the Female

board School at Odooville, and that there has also been some interest manifested in other parts of the field. The Native helpers seem to feel, more than usual, that the time is near when God "will come and rain righteousness upon" us; and cause the seed which has so long been sown to spring up and bring forth fruit. The following table of statistics will show some of the changes that have taken place in our churches during the year.

| | No. of the members at the end of 1854 | No received by profession | No received by certificate | No dismissed by certificate | No excommunicated | No died | No of the members at the end of Dec. 1855 | Males | Females |
|---|---|---|---|---|---|---|---|---|---|
| Tillipally | 50 | 0 | 4 | 2 | 2 | 3 | 47 | 29 | 18 |
| Batticotta | 111 | 15 | 6 | 17 | 0 | 5 | 110 | 84 | 26 |
| Karadive | 0 | 3 | 7 | 0 | 0 | 0 | 10 | 6 | 4 |
| Panditeripo | 32 | 1 | 1 | 0 | 1 | 1 | 32 | 19 | 13 |
| Odooville | 92 | 4 | 2 | 5 | 3 | 6 | 84 | 55 | 29 |
| Manipy | 60 | 0 | 0 | 1 | 0 | 6 | 53 | 32 | 21 |
| Chavagacherry | 24 | 1 | 12 | 2 | 0 | 2 | 33 | 19 | 14 |
| Varany | 4 | 0 | 0 | 4 | 0 | 0 | United with Chavagacherry Church | | |
| Odoopitty | 10 | 0 | 5 | 0 | 0 | 0 | 15 | 9 | 6 |
| | 383 | 24 | 37 | 31 | 6 | 23 | 384 | 253 | 131 |

From this it appears that there were at the commencement of the year 383 members. 24 have been received on profession

of their faith and 37. on certificate, while 6 have been excommunicated, — 23 have died, and 31 have been dismissed by certificate, most of whom are from one Station church to another, leaving the present No. 384. Of these 253 are males and 131 are females

At most of the Stations "the increase in the contributions for benevolent objects this year as compared with preceding years is quite marked and encouraging."

"The visit of the Deputation, and the changes in our plans of labor, made in concert with them and after their departure, excited much interest in the community, and perhaps to some extent, apparently at least, diverted attention for a time from personal religion; but we trust that on the whole they will be the means of advancing the ~~means~~ cause, and of hastening the day when this people shall be numbered with those nations whose God is Jehovah."

The following notices of each station are mostly taken from the annual reports to the Mission.

Tillipally Station. Population (according to the census of 1852) 18,421

Rev. M. D. Sanders, Missionary.

Mrs. Sanders

5. Catechists (one of whom only part of the year)

1. English School Teacher.

8 Tamil " "

Early in October the care of the Station was transfered by previous vote of the Mission from Mr. Meigs to Mr Sanders.

"During the year there has been no special outpouring of the Spirit

the stated means of Grace have been used. "Meetings have been numer-
ous; and many of them have been well attended. Some special efforts
have been made to increase the interest of the church members in the
Word of God. A part of the time given to the weekly church prayer
meeting has been devoted to this object, and with the same purpose
in view evening meetings have been held in the families of chris-
tians. And yet coldness prevails. There is spiritual dearth
among the members. Our greatest need is a spiritual refreshing."

Batticotta Station Population 29,473

Karadive, Poongerdive and Kaites islands outstations.

Rev. W. W. Howland Missionary.

Mrs. Howland,

J. H. Green M. D. Physician.

Rev. M. Cornelius Native Pastor.

Mr. Nathaniel Niles " Preacher.

5 Catechists.

1 Translator (in connection with the Morning Star)

1 General Assistant.

1 Secular Agent.

1 English School Teacher.

17 Tamil " "

The report from this Station has the following introduction.
"The past year has been an eventful one at this Station. (The sepa-
ration of a portion of the church for organization under a Native
Pastor; the suspension of the Seminary, with the consequent)

removal of one of the resident missionaries to another Station, and the scattering of those members of the church who were connected with the Seminary, have, in addition to those changes and modifications in our Mission plans which are common to our field, tended to make the year a memorable one. Yet the work has gone on with less interruption and less unfavorable influences have been experienced, than we had reason to fear."

The church at Karadive was composed of 7 members from the Station church who were at their own request dismissed for that purpose. "At the time of their organization Mr. Cornelius who has labored there with acceptance and success as a catechist for five years was ordained as a Pastor. It was the first movement of the kind in our Mission and one of much interest in its relations to the past and future. The members of the Deputation from the Am. Board were present on the occasion and took part in the services. Three adults have since been received to the infant church and five of their children baptized."

"During the latter part of the year, Sabbath services have been held in five villages, ~~where~~ the church members had previously attended at the Station. This plan was entered upon, partly for the accommodation of the families and others who could not come regularly to the Station, but more especially with the hope that there might be in these places the foundation for future Christian churches and congregations. The plan has been thus far successful beyond our hopes. These services are conducted generally by the catechists and occasionally by the Missionary. In the absence of the Missionary the service at

the Station is usually conducted by the Native Preacher, who in his turn goes to some one of the Villages when the Missionary conducts the service. At our communion season the church members from these villages and from the Islands all assemble in the Station church. These village congregations are nearly all of them under the care of a resident Catechist whose special field of labor is among the people in the neighboring villages. Evening meetings are also held regularly in these different villages during the moonlight evenings."

Panditeripo Station. Population 9,934

Rev. J. C. Smith Missionary.

Mrs. Smith,

3 Catechists,

1 Writer,

1 English School Teacher.

4 Tamil " ".

" The 3 catechists employed at the Station have each a distinct field and one school teacher has also a field assigned to him in which he holds meetings regularly as a catechist."

"The experiment of having meetings in the villages every Sabbath, conducted by catechists, has succeeded better than was expected at the commencement. The attendance continues as good as at first; and the catechists seem much encouraged."

"One good result of this effort has been, that it has given the catechists more confidence in themselves and led them to feel more their responsibility, and as a result of that the people have more

confidence in them, and in many cases apparently gives them the credit of doing the work because they are really interested in it, and not to please the Missionaries. We labor in hope that these efforts will be ~~owned~~ owned and blessed of the Lord to the gathering in to His Church of some souls in these villages who shall be witnesses for them amid the surrounding idolatry."

Oodooville Station. Population 10,622.

Rev. L. Spaulding Missionary.

Mrs. Spaulding

Miss. E. Agnew.

1 Catechist

1 Moonshee

1 Writer

1 Secular Agent

3 Native Teachers in Hem. Board School.

7. Tam. School teachers

Mr. Spaulding says "Besides the regular service on the Sabbath forenoons at the Station, we have one at Allerretty and one at Coccuvile and in the afternoons not only in these places but at Sangoovaly and Chunnagam making eight services, such as they are every Sabbath day."

"The teachers in the Hem. Board School have for the past 6 months held meetings in the afternoons of two or three days in each week at the houses of our church members where neighbors are invited to attend. They have been much encouraged by a good and sometimes large attendance and attentive hearing"

These meetings have been attended by the missionary when not prevented by other engagements and in relation to them he says "I have been encouraged when not present to hear of good attendance and attention".

"Sometimes I fancy that my Assistants do better without me than with. Certainly they have more room".

The Outstation at Allerwetty has been encouraging since the cholera ceased in April. "On the whole, I think our Village interests are somewhat encouraging; and as our School masters become more intelligent, and our catechists more pervading, we may hope the time for our Lord's visits to our "cities and villages" will hasten. Our friends and patrons at home, however, should distinctly understand that the more success we have, the more need of reapers and assistant reapers. One man can sow a field that ten men cannot reap. The sower hath gone forth to sow — the harvest is ready. O, where are the reapers!"

Female Boarding School.

"During the last term of 1855, there has been unusual interest in our Fem. Board School. The work has been very silent; but for a few weeks there was not one child in the school, who did not feel an uncommon anxiety to know what she should do to be saved.

The church members have been roused up. Old impressions, which in many cases led us to hope that they were almost christians for more than a year, and in some cases two years, have been deepened into life and action. We hope that eight or ten of these pupils may be admitted to our church at our next communion, and several others after the trial of another term. Almost all the smaller

children have been, and still are, more or less thoughtful. Songs in the night, and before the dawn, are uniform, and seem to be a delight."

Manipy Station Population 9,719

Rev. B. C. Meigs Missionary

1 Catechist and another a part of the year.

1 School Superintendant

1 English School teacher

6 Tamil " "

After the death of Mr. Poor Mr. Burnell with the assistance of the catechists took charge of the Church and Station. Mr. Spaulding rendering occasional assistance by preaching till the end of September when Mr. Meigs removed from Tillipally.

The catechist reports that "The state of the church is much the same as it was last year. Their growth in grace and love of spiritual things is not so great as we should desire. The flock wandered in the wilderness for a number of months, exposed themselves to the wolves and jackalls, but are now favored with another shepherd to watch, warn, and gather them into the fold of Christ."

Charagacherry Station Population 30,322.

Varany and Kulchy Outstations

Rev. E. P. Hastings Missionary

Mrs. Hastings

Rev. Thos. V. Hunt. Native Pastor

5 Catechists

1 Colporteur.

1. English School Teacher
7. Tamil " "

This "Station was in charge of Mr. Sanders for 9 months untill his removal to Tillipally when it was transfered to the care of Mr. Hastings who removed from Batticotta. During the last two months of the year our labors have been much broken up by sickness both among the Native Assistants and the people. The Native Assistants however have prosecuted their work as in months past according to their strength. One individual has been employed principally in selling books and he has met with encouraging success."

"At Kulichay, though the catechists has not resided there and there has been no school to draw the people together a weekly meeting on Sabbath P. M. has been well sustained".

"We look forward to the future with hope, trusting that God has good things in store for us as a Church. Our great need, we feel, is a visitation from the Divine Spirit, to quicken ministers and people, and convince the ungodly of sin, of righteousness, and of judgment."

The Native Pastor in his report says "The past year has been a very eventful period in the history of this church. During the year the church at Varany consisting of four members, has been merged into this. Sometime after a resolution was unanimously adopted by the members of this church to the effect that they would henceforth endeavor to live and act, in such

a way that the heathen around them, the christians among them, nor the conscience within them should have occasion to reproach them on account of the observance of the rules of caste or the exhibition of pride. But the most important of the changes during the last year has been the action of the church towards making the institutions of the Gospel properly its own — managed by its own man and sustained by its own resources. The steps taken for have been the election of a Native Pastor and Deacon and the raising from church and congregation a part of the Pastor's salary equal to two fifths of it. We may notice at this place, that the church having been formed in 1834 and these steps being taken in 1855, it makes the age of this church at this period just 21 which according to the English law is the period at which a person under a guardian passes his minority and becomes qualified to manage things for himself."

"Though we have not been blessed with many additions from the world during the last year to incite us to more diligence in the arduous work of laboring for those who reward us with reviling, yet there have been some inquirers whose cases encourage us to hope that our labors will not be entirely unfruitful."

"As a result partly of the independency assumed by the church and of the village system adopted by the Mission there is now a feeling of increased responsibility on the part of the members both as to the character and increase of the church. Having and feeling such responsibility they present their request to the members

of the Mission to pray for them that they may have a refreshing from on high when even the dead bones become ~~become~~ living things."

Dodoopitty Station. Atchuvaly outstation. Population. 15,313

Rev. N. L. Lord Missionary

Mrs. Lord.

Mr. Seth Payson Native Preacher

2 Catechists

1 Moonshee

1 English School Teacher

1 Tamil " " and 3 others first 3 months of the year

"Our missionary work in both parishes has been much interrupted during the year by sickness - cholera and small pox here prevailed to a greater or less extent as in most of the villages and especially during the first 3 months of the year many cases of both diseases were fatal. About the middle of the year both cholera and small-pox again broke out among the people and for two months, every week, and almost every day carried off its victims."

"We have been enabled to hold more evening meetings during this year than in 1854, especially during the last six months; and they are almost uniformly well attended but we are as yet permitted to see little permanent results of our labors, and most of the people seem so indifferent in regard to the truths we proclaim, that we are sometimes almost ready to inquire "who hath believed our report?" But it is our work to plant and water, God's part to give the increase in his own way and time".

On the island of Nalany, - where there are seven villages with a population of 2,123, the Native Evangelical Society support Mr. David Stickney, a Native preacher, who reports encouragingly. Six male and four female members of Batticotta church reside on the island, and there are also two candidates for admission to the church. "A committee has been appointed to consider the question of organizing a separate church there and ordaining Mr. S. as its pastor."

Batticotta Seminary. In accordance with a previous vote of the mission, the Seminary at Batticotta was suspended at the close of the term in Sept. The reasons for this were as follows. It seemed probable that it would be easier to commence again on the plan we had adopted, to give instruction principally in the vernacular, after a suspension of some length than to attempt the modifications in the midst of other changes which it seemed necessary to make, such as the following. The Printing Office was to be (and has since been) sold to Natives and it had been decided by the Deputation that Mr. Burnell should be transferred to the Madura Mission. The state of things at the Manepy station were such that it did not seem prudent to leave it at

present without a resident missionary. The health of Mr. Sanders at Chavagacherry was such that it appeared probable he could not long continue to reside there, and, if not improved at another station, that he would be compelled at no distant day to relinquish his labors here. Mr. Hastings had a strong preference for village work; ~~and~~ the mission thought he should have "that opportunity he so much desired, apart from English-speaking natives, to come into a free use of the Tamil language" and there was no other one who could occupy the Chavagacherry station. Mr. Howland, in his report, remarks on this subject as follows: The suspension of the Seminary was quite an event with us, and one which has been the cause of much regret among the natives, particularly among the native Christians, whose children were just beginning to reap the benefits which in former times were enjoyed principally by the children of the heathen. The difficulty felt by them, however, is not greater than it would have been necessarily in a few years even if the Seminary had been continued, as there would be no hope that the children of christians, at the present

rate of increase, could all of them be educated; and the question as to how they shall provide for their uneducated children, is perhaps on some accounts more easily met now than it could be hereafter. It is hoped that some of this class will be ready to commence a Tamil course preparatory to admission in the Seminary, when it shall be commenced again."

The death of Mr. Poor, the fact that several of our number are expecting to leave us within a short time, the feeble health of others, and the probability that our work for years to come will be rather increased than diminished, all combine to make us feel the necessity of asking come from the American churches to come over and help us. If we are to carry on the work already begun, and especially if we reopen the Batticotta Seminary, as we hope to do, at least three men should be on the ground immediately engaged in learning the language, that when others leave they may be ready to strengthen the things which remain. The remarks of one of our older brethren on the acquisition of the Tamil language published in the Herald for Sept. 1833 are as true now as they were then. "Every missionary and his companion should make the study

of the native language the first and last object next to growth in vital godliness. The first year will enable him to write it and to preach from notes. The second will enable him to talk a little from house to house, and to preach with a preparation of a full skeleton. The third will enable him to understand generally what is said to him if spoken distinctly, & to reply by way of argument. But not until the fourth or fifth year will he be so familiar with the language of temples, bazars, and fields as to catch readily and accurately the idioms and inflections so as to go any where, reason, reply, and preach in a profitable and forceable way. The learning a foreign language in nine months or a year, as some of us even were reported to do or even in two years, is never found in practice, as far as my knowledge extends. I have heard of such things, and seen such statements in journals and reports, and I rejoice if others are more successful than those who have been stationed among the Tamulicans, whose language is certainly very difficult. A knowledge of any language, however as found in books, or as written for books, is a little thing, compared with accents, sounds, and idioms, as found among the people; and

without this Knowledge, no one can be said to have got the language, or feel at home and happy in his work." – If we are to have men on the ground able to preach in the vernacular and carry on the work already commenced our number should be increased soon.

Full Statistics of our Churches, Seminaries, Schools &c. from the commencement of the mission till the close of 1855 are being prepared and will be sent soon.

Unanimously approved by the Mission

Mrs Lord unites with me in affectionate and christian salutations to yourself and Mr. Thompson.

Respty & Truly Yours.

N. L. Lord.

P. S. Your two letters to the mission were received by the same mail & a Committee is appointed to answer them. "Be careful for nothing," and may the God of all grace keep your mind in perfect peace – N. L. L.

Jaffna June 5. 1856.

Rec'd. Aug. 6.

Ans. Nov 20

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

R. C.

[illegible]

Jaffna. Mar. 11th. 1856.

Revd & Dear Sir.—

At a recent meeting of the Mission the subject of providing small select libraries for the use of our Native Pastors, was considered & we were appointed a Com. to represent the case to the Prudential Com. & ask, for permission to appropriate to that object, such books as we have on hand suitable for the purpose, & also for a grant to enable us to add a small number of books, both in Tam. & Eng. not now in our possession.— In order to bring the subject before you as presented to the Mission we subjoin the report of the Com.

Native Pastors.— Report of the Com. on libraries for the use of

"The Com. to whom was referred this subject of forming libraries for the use of Native Pastors, in submitting their report, would state that a consideration of the subject, has impressed them deeply with the importance of affording — especially to our first native pastors — facilities for acquiring a thorough knowledge of the Scriptures — for becoming well-grounded in the doctrine — & for obtaining correct views of church polity —

To qualify themselves for the position they occupy as teachers & pastors, it is very desirable that they sh^d have access to some standard works on Biblical & Theological subjects. – Extensive reading or considerable literary acquirements are not so much demanded, as such a thorough knowledge of the doctrines of Xnity, as shall qualify them to maintain the truth understandingly against the subtle reasonings of infidelity & other errors. –

Assuming then the importance of their being supplied with books, the question arises, shall the Native Pastors be required to furnish themselves with books at their own expense, or shall small libraries be supplied by the Mission for the present, for their use?

No doubt it is very desirable that each Pastor sh^d have his own library – but in the present state of things, this seems difficult to secure. – Books are expensive & their means are limited & must be for some time to come if supported by the churches they minister. – Under present circumstances, we think they sh^d not be expected to purchase those expensive standard works, which they stand in the most need. –

To increase their salaries, with the view of their supplying themselves with books is objectionable. It would not only tend to defer the time when they shall be

wholly sustained by the native churches, but we fear, with the temptations before them to expend their funds for other purposes, would in the majority of cases, fail of securing the object intended.

In favor of libraries being formed for the use of native pastors, by the Mission, & kept under its own control, it may be said

1st. The Mission have valuable books now in their possession, wh. might be very profitably disposed of in this way. - Many of them are too expensive for many natives to buy - We refer to such works as Dwight's Theology - Homer Cutts. Calmet Archeology &c. -

2d. - A library of the kind proposed, would be very useful, not only to the native pastors, but to the Catechists & other members of the church if they are permitted access to it. It might be made an important means of cultivating in them a taste for reading - of awakening their minds to thought & of establishing them more fully in the doctrine. -

3d. - Some would be disposed to add books to such a library, when they wd not think it expedient to give to any great extent to individuals

4th. - The establishment of such pastoral libraries, would afford the Mission a good opportunity for putting within the reach of our native pastors, a class of books, with wh. they wd not be likely to supply themselves, even if they had the means of doing so. - We refer to works

wh. would aid them in coming to correct decisions on some disputed questions, wh. may hereafter greatly trouble them. They will be called upon & perhaps at no very distant day to examine the questions of Church Govt. - the subject of infant baptism - perseverance of the Saints & other subjects upon wh. a difference of opinion exists among the various sects of Xns. It seems to you to be a matter of no small importance, that works on such subjects setting forth clearly the views entertained by the Mission, shd be at hand, so that when called upon to examine them, they may have the means of acquiring correct views. When we consider that our first native pastors will naturally to a considerable extent give tone & direction to things in the future, this subject is invested with increased interest & importance.

If it is thought that the forming of libraries for the use of our native pastors would be establishing a precedent, wh. cannot be carried out, when Churches with native pastors considerably increase, we would suggest, that a special vote of the Mission might be required in each case - it being understood that it is only a temporary provision made in special cases to be discontinued whenever circumstances seem to require it.

For those who do not understand English there would, no doubt, be some

difficulty in obtaining suitable books in the Vernacular. This difficulty, however, would become less as Tamil works multiply. Even now, many books might be procured from different parts of the Tamil field, wh. would be of great use to such pastors.

The Com. would suggest that, if the plan is adopted, the selection of books for such libraries be entrusted to a Com. appointed by the Mission & that no donation of books from any source be received without the approbation of that Com.—

Signed — E. P. Hastings.—
W. W. Howland
M. D. Sanders.— Com.

As is intimated in the above report the Mission propose this only as a temporary plan to meet the present exigences of the case. It is thought, that as Biblical & Theological works in the Vernacular become more common, the necessity for such libraries will be less.—

It has been suggested that there shd be libraries formed at each of the stations for the use of the Catechists, in common with the Pastors. The objections to this are

1st It will increase the number beyond what is thought expedient.—

2d. Such libraries for general use would not be so available to the native pastors as is desirable.—

Jaffna March 11. 1856.
Rec'd May 23.
Libraries for native Pastors

The Missions do not consider it expedient to form large libraries - but would encourage native Pastors to purchase for themselves books as their means will allow.

Our present native pastors both feel the want of books - especially books of reference & it has been quite a relief to their minds that the Missions have taken the matter into consideration. -

The Missions would like permission to appropriate from the books now on hand not belonging to the Mission Library - such books as they may deem suitable for the object. They would ask also for a grant of (£15.) fifteen pounds sterling to purchase other books. -

The English books most needed are Barnes Notes - Dicks Theology - Encyclopedia of Religious Knowledge - Comprehensive Commentary - Encyclopedia of Missions &c. -

In behalf of the Missions
Yours very truly
E P Hastings
J. C. Smith } Com.

Jaffna, Ceylon, June 16, 1856.

Rev. R. Anderson, D.D.

Dear Sir,

Your letter of Mch. 15th reached us on the 14th ult. We have looked for the result of the special meeting with much interest, and rejoice with you in its auspicious termination. We have not as yet had any communications with the committee of thirteen, and do not know what they would desire from us.

As to the question whether we acted freely, and whether the deputation exerted undue influence in this mission, we have to say, that Dr. Anderson told us the deputation would, and they did, state very plainly and frankly what their impressions were, and what changes they thought should be made in our mission plans, and they said repeatedly that they wished us to do the same. The instructions of the deputation seemed to some of us to give them great power; but we do not think they were designed to compel us to vote for any measure against our convictions of truth and expediency, nor did the deputation attempt thus to use them. Our reports were drawn up after the discussions, as statements of our

united opinions, and were shaped so as to meet as far as possible the views of all the meeting, including both missionaries and deputation, though the latter did not vote. They were all passed by a large majority of the mission, and most of them without a dissenting vote. The deputation did represent, that the prudential Committee had the responsibility of distributing the funds committed to their care; and it was intimated, in one or two instances, that, in their opinion of the deputation, they would not appropriate them for certain purposes; but we have no recollection that any thing was said, in any of the meetings, which implied, that our living was in danger and we are inclined to think, that any argument of the kind would have failed to procure the votes of a large majority of the mission in favor of any measure. Dr Anderson said, that if we thought our salaries insufficient the Committee would be willing to increase them; but it was our unanimous opinion, that it was not necessary to ask for an increase at that time, but if the expenses of living continue as at present, we may be obliged to do so. The resolution appended to our proceedings, was drawn up by one of our number in concert with others, and we presume none will suppose we did not act freely in giving it our unanimous vote. —

There may be an erroneous impression in the minds of some of the Board, in regard to the number and character of village Schools in this Mission. Each missionary stated how many he wanted in his field for the present year, (1856,) and whether they were for the children of Christian or heathen parents, or both, and no objections were made to any we asked for. The total number is forty-one. We also understand, that when we reopen Batticotta Seminary, if it seems desirable and expedient, we are at liberty to teach English to a select class; but it was not thought best to insert such a provision in the report on that subject. — We are aware that our reports are not in all respects what might have been desirable, and we could have wished for more time and reflection to have prepared them with greater care, if we had known they must be submitted to the test of severe criticism, and be the subject of so much controversy. They were not designed as logical arguments in defence of the plans and views which they express, but merely as an embodiment of the opinions of the meeting, and intended only for the use of the Committee and those who had taken part in the discussions of which they were the results. We all doubtless may have made some mistakes, but we hope that we may be enabled to discover and to some extent remedy them.

Though our individual opinions are not alike on all the subjects discussed, yet we all desire to express our gratification thus far, with most of the results; and our opinion that it would be disastrous to the cause now to reverse all these plans, and return to where we were before your visit.

We regret that any of our friends have felt at liberty to publish quotations and extracts from private correspondence, which were not intended, and would not have been written, for publication; and while we feel that it was not kind thus to use them, we fear they have not always conveyed the meaning of their several authors. We have been pained at seeing so much evidence of excitement in some of the newspaper discussions, which have been carried on in relation to the deputation and the changes made here in connection with them, but we trust they may be the means, in the hands of an overruling providence, of awakening a deeper interest in the missionary work, and increasing the fervency of the prayers, which we hope ascend to the throne of grace in behalf of ourselves and our work. —

Very Respty. and Truly Yours,

B. C. Meigs
Levi Spaulding
John C. Smith
Wm. W. Howland.

Samuel F. Green
E. P. Hastings. —
Marshall D. Sanders
N. L. Lord.

Mar 16, 1856

Chawagachery Aug 5th 1856

Revd & Dear Sir.

Yours of May 21st, with the "Statement of the Deputation to the Special Committee on Ecclesiastical matters" - was received July 30th. I am authorized to express the concurrence of the brethren in the views these presented. We feel, that our friends in America are not in a position fully to understand the difficulties in the way of carrying out satisfactorily the views of any existing denomination. - A statement in your communication to the Special Com. on page 9th - in reference to Church polity, might perhaps give a wrong impression of the care in our own Mission. In 1849. the Ecclesiastical body then existing in our Mission, recommended the appointment of individuals in the several churches - where the circumstances wd admit - whose duty it sh^d be to distribute the elements at the Lord's Supper - to make the collections - to take charge of meetings in the absence of the Missionary. &c In several of the Churches such individuals were appointed. - Though various circumstances have prevented the above recommendation being fully carried out, the

Mission has aimed to secure a regular church organization - such as was deemed wise & practicable..

Mr Smith & family are making preparations to leave us in Sept, or early in October, before the Monsoon changes. It is the opinion of Dr Green, as well as the other members of the Mission, that they shd not delay their departure to another year.. This event throws additional labor upon those of us who remain & increases the necessity of a speedy reinforcement..

Yours very truly

E. R. Hastings.
Sec. of Am. Cey. Miss.

Revd R. Anderson, D.D.

Aug. 5. 1856.
Recd. Oct. 50.

Tillipally - Jaffna - Augt. 28th 1856

R. Anderson D. D.
Missionary House - Boston.
Rev & Dear Sir.

At a recent meeting of the A. C. Mission, convened for the purpose of relieving Mr. Smith of his duties preparatory to his departure for America, it was decided that an immediate appeal should be made to the Prudential Committee for a reinforcement.

The closing sentence of the Report on Stations at our Conference meeting with the Deputation in 1855, is as follows: "These arrangements will require for the present (exclusive of the Seminary) the labors of six missionaries." The passage of Mr. Smith is already engaged from Madras. Mr. Meigs & Dr. Green have had permission to return to America for more than twelve months; but, because of the pressure of our Mission work & our want of missionary strength, they have concluded to remain with us (D. V.) until 1857. We have, then, Messrs. Spaulding, Howland, Hastings, Sanders & Lord, as the only missionaries upon whom we can rely for

carrying forward our work in Jaffna. The number is already one less than the provisions of our Report, (Exclusive of the Seminary. It should also be stated, that of those upon whom we rely, the health of some is so feeble that it is quite doubtful whether they will remain with us long, & that, to secure the best results in connection with recent changes, our strength should be increased rather than diminished.

With these general facts in view, we would earnestly invite the attention of the Prudential Committee to the following particulars.

1.

We cannot, without very serious injury to our station interests, re-open the Batticotta Seminary until we receive a re-inforcement. When the Seminary is again commenced, some one of the Missionaries now on the ground will doubtless have to take charge of it, but his place in the out work should be filled in order that the village interests may not suffer. Even if the Seminary work is not resumed, it is important that we should soon be strengthened in our corps of native helpers. For this, classes should now be in a course of training which may furnish our future teachers, colporters, catechists & pastors.

2.

The services of a single lady are required in the Oodoo-ville Female Boarding School. The lady now in charge has cares & labors many. A little relief in some of her duties would probably prolong her usefulness to the institution. That relief might be afforded by an associate, while preparing to give instruction in the vernacular. The importance of securing the services of such a person immediately is enhanced by the fact that she will not be able to take the charge of classes in Tamil until at least two or three years after her arrival.

3.

We need more strength for our Station & village work. In connection with the disbanding of the Seminary, the hopes of many of the Christians & heathens of Jaffna have been disappointed. They were expecting that Batticotta would give to their sons a thorough English Education which would fit them for any position in life. The natural tendency in the Tamil mind is to think that the Mission have taken one step towards relinquishing the field. Though this impression will soon pass away, we especially need strength, at this crisis, to give a new impulse to the village work

throughout the whole district of Jaffna. The field is eminently prepared, but we have not the requisite strength for such an Effort. The care of the Depository, the Editing & publishing of the Morning Star, & all the duties of the Treasury, together with an increase of Station work, are now devolved upon those of our number, who, one year ago, were not burdened with them. The only way in which we shall gather much fruit from former labors in Jaffna, is by a thorough cultivation of the whole field for a few years to come. There are many in our villages who, to a greater or less extent, are acquainted with the truths of Christianity. They are those who will not occupy neutral ground. They are persons of influence &, if they do not stand on the side of Christ, they will strengthen the hands of the Enemy. We would make earnest Effort for their individual Salvation. We would search them out that we may strengthen in them the "things that remain wh. are ready to die." Our field is very peculiar in reference to its immediate wants. Never

has it needed a more thorough missionary influence pervading every part of it than at present. A field that has not been cultivated, or that has been cultivated partially, may be neglected without serious detriment to the cause. But it is not so with Jaffna. And we would especially urge upon the Committee the consideration of this fact, that it may have its proper influence in the distribution of men.

In conclusion, we would earnestly request the Prudential Committee to send us immediately two missionary families & an assistant for O. F. B. School. We rejoice in the fact that some twenty young men are now under appointment by the Board & we are confident that the Committee will be able to send us a reinforcement. Aware of the wants of other missions, we ask only for a small accession - no more than we ought to have on the ground & engaged in the study of the language at the present time.

In behalf of the Mission - & with great respect,

Affectionately yours -

M. D. Sanders

Tillipally Aug. 28. 1856.

Rec'd. Nov. 10.

~~Pub. Cut~~ ans. Nov. 20

Ans. Dec. 17

Pub. Cut.

Tillipally September 18. 1856

R. Anderson D.D.
Boston.

Rev. & Dear Sir.

The Convocation of the American Mission Churches of Jaffna in connection with the Annual Meeting of the A. B. C. F. M. was held at Batticotta, September 11th 1856. All the Missionaries & assistant missionaries, with one exception, were present & the attendance of natives from our several stations was about as large as is usual on such occasions. The following was the

Order of Exercises.

1. ——— . Singing
2. ——— . Reading the Scriptures & prayer — Rev. M. Cornelius
3. ——— . Indications in Christian Countries — Systematic benevolence. &c. Rev. W. W. Howland
4. ——— . South Sea Islands & Madagascar. Mr. Jesse Page
5. ——— . Singing.

6. ——. Africa - north, south, west & central.
Dr. S. F. Green.

7. ——. Western Asia - Nestorian, Syrian & American Missions
Rev. E. P. Hastings.

8. ——. Burmah & the Karens.
Mr. D. L. Carroll

9. ——. Singing.

10. ——. China & Japan.
Rev. B. C. Meigs.

11. ——. Northern & Eastern India.
Mr. R. Breckenridge

12. ——. Singing.

13. ——. Tamil & Western India Missions
Rev. J. C. Smith.

14. ——. The Bible - its connection with the missionary work - present state of the Bible cause - &c. Rev. L. Spaulding

15. ——. A. M. Exercises closed with Singing

P. M.

Communion Service.

1. _____. Prayer by Rev. L. Spaulding.
2. _____. Administration of the Bread.
Rev. W. W. Howland.
3. _____. Administration of the Cup.
Rev. T. P. Hunt.

After singing a hymn, Mr. Smith, then about to leave for America, made a few farewell remarks & pronounced the benediction.

In the morning, our attention was turned principally to the condition & prospects of the missionary world. We could not rejoice over large accessions to the Jaffna Churches during the year, but the evidence of the gracious work of the Spirit in other parts of the world was abundant.

The celebration of the Lord's Supper, in the afternoon, was an occasion of deep interest &, we trust, of profit to the Communicants. A fair representation from the several Churches was present, tho. the audience was not so large as it was at the morning meeting. We were aware that the Board & its patrons were not at the Communion Table in concert with us, having heard that the Annual Meeting would be deferred until the last of October; but,

Jesus met with us &, when we separated, it was with the prayer that the Missionary year upon which we have entered may be one distinguished for the Spiritual prosperity of our little Churches.

In behalf of the Mission.

I remain, Rev & Dear Sir,

Affectionately yours

M. D. Sanders

Tillipally Sept. 18. 1862.

Recd. Dec. 16.

Wm. D. Sand

Jaffna. Oct. 3d. /56.

Revd. & Dear Sir

Yours of July 10th sanctioning the formation of libraries for Native Pastors, & the applying to the printing of Medical works, the receipt from the Ch. Mes. Missions, was recd Sept. 26th.

I wrote you Aug. 5th acknowledging the receipt of yours of May 21st. on Ecclesiastical matters.

A communication in reference to funds for printing School books in the Vernacular, mailed in Nov. 1855. has not been acknowledged by you & we conclude that it never reached you. I therefore at the direction of the Missions send you now a copy of that communication

"At our semi-annual meeting in Oct. it was proposed to print in the Tam. language a small "synopsis of History" Ancient & Modern" as a text book. The want of funds, however, called up the whole subject of book, chart & map making wh. on our Vernacular basis, more than ever demands, the attention of every Missionary & teacher. From the alphabet upward, we must have books. Those necessary for reading in the smallest classes are already prepared. New

editions will be wanted & well chosen pictures would add both value & interest. We have a good Vernacular Vocabulary. We also have the outlines of Geography, Arithmetic - Algebra - Butt's Church History - Cutter's Physiology, & a Classical Reader containing selections of Tamil literature, but we need history (both profane & sacred) grammars - commentaries & works on scientific subjects, especially such as will serve for text books in Moral & Biblical studies.

As most of the books, already printed, are mere synopses, it will be necessary greatly to enlarge future editions. - This subject is a plain matter of fact business & needs no advocacy. We trust that the Committee will see the necessity of granting an additional sum above our Estimates for 1856 & allow us to draw from funds now in hand in favor of the Printing Office bought from last year, that we may commence printing without delay. The History mentioned above is now in manuscript ready for the press."

In behalf of the Mission & with Christian salutations

(Signed) S. Spaulding
W. W. Howland } Com.
M. D. Sanders

Mr Smith & family left us Sep. 17th & arrived in Madras the 20th. They are residing with Mr Hunt at Royapoorum.

Revd Mr Bailey, Secy of the School Commission & Inspector of Schools is now in the Province, examining the schools wh. receive aid from the Govt. He expresses much regret, at the course taken by our Mission in reference to the Govt grant.

Yours very truly,

E P Hastings

Secy of A. C. M.

Rufus Anderson. D.D.
Sec.y of A.B.C.F.M.
33 Pemberton Square
Boston.

Jaffna Oct. 3. 1876.
Rev.d. Dear. Sir.
calls upon us
very kindly
to Mr. Eliot.

Jaffna. April 1st 1857

R. Anderson. D.D.
Secy of A. B. C. F. M.

Revd & Dear Sir –

In presenting another Annual Report of our Mission, we desire to express ~~our~~ their devout gratitude, ~~to God~~, that during the ~~past~~ year, death has not entered any of ~~our~~ their family circles, nor any unusual & dangerous sickness prevailed ~~in our midst~~. – Some of ~~our~~ their number have indeed continued their labors in great weakness & the Mission has been reduced by the removal of Mr Smith & family from the field; & Mrs Smith's strength having been much reduced by disease & a long residence in the country, it was deemed advisable, that she shd without further delay, try the effects of a change to a colder climate. – They had designed to remain a year longer, in the field, but her increasing feebleness rendered it hazardous to do so. – They left us Sept. 17th for Madras & sailed from thence for England Decr. 27th.

Mr Hoisland also has been obliged to make preparations for leaving us early in the coming year. – He has for several years

labored in much physical weakness, & his health has become so impaired, that a longer continuance in this debilitating climate is considered unsafe. – It is with great reluctance, that he has been led to entertain the thought of leaving the Mission at the present time, but it is the unanimous opinion of the brethren, that he ought not to delay his departure through another hot-season. – He expects to leave us with his family in Jan.y or Feb.y of 1857. –

There have been no additions to the Mission since 1853. & our number is consequently, greatly reduced. + As a result of this reduction, two of our oldest stations, Tillipally & Pandi-teripo, are left without resident Missionaries. & the labors of those of us who remain in the field, are greatly augmented. – At the close of the year, our Mission consists of 6. male & 5. female ~~teach~~ members, + not including Mr & Mrs Hoisland who are on the eve of their departure, + & we have the prospect of being still further reduced in number before the end of 1857. – Though our prospect in this respect is thus dark, we look forward to another year with hope, + knowing that the manifestation of God's power & grace does not depend upon the number or strength of the human agencies employed"/f

In presenting a view of our work for the past year, we shall speak –

1st – Of the Native Agency employed by the Mission. – "1st The two native pastors Revs. M. Cornelius & Revd. J. P. Hunt have continued their labors, in connection with their respective Churches, with encouraging success & increasing prospects of usefulness. –

No. 2. Of the 3. licensed preachers, Seth Payson who was employed at the beginning of the year, at the Oodipitty Station, has left the service of the Mission, & is now an officer under Govt. in his native village. –

No. 3. Davies Stickney has continued in the service of the Native Evangelical Society on the island of Valany, and

Nathaniel Niles has labored in connection with the Batticotta Station."/–

The whole number of Catechists employed at the beginning of the year was twenty four. – One – Robert Buckendidge, left the service of the Mission, the first part of the year & is now teaching a flourishing English School at Batticotta. – Another Catechist has been transferred to the service of the Jaffna Bible Soc.y as a Colporteur. –

Twenty one other native Assistants have been employed by the Mission in various capacities – such as – teachers in the female Boarding School – Translators – Colporteurs Secular Agents &c. – One of the teachers in the Uduvil Boarding School – Simon P. Handy –

has left during the year & gone into the service of the Church Mission. – William Irving formerly a teacher in the Seminary – who was employed as a translator in the Medical Dept. has accepted a more lucrative situation in Madras. –

At the close of the year, the whole number of Native Assistants – exclusive of Native Pastors – in the employment of the Mission was forty three. of whom all but ~~three~~ four – ~~two~~ three employed as Tamul Munshi's & one as a writer, are members of our Churches. –

Besides these, 46. village school teachers have been employed, of whom 37. are members of our Churches. – The following table shows the number of Missionaries & Native Assistants including school-teachers at each station at the close of the year. –

Table. A. –

| Stations | Missionaries | | Nat. Preach. | | Assistants | | School | Total | Total |
|---|---|---|---|---|---|---|---|---|---|
| | Male | Fem. | Ord. | Lic. | Catec. | Other | Teachers | Missionaries | Nat. Assts. & School Teachers |
| Tillipally. | 1. | 1. | | | 4. | 3. | 7. | 2. | 14. |
| Panditeripo. | | | | | 3. | | 4. | | 7. |
| Batticotta. | 2. | 1. | 1. | 1. | 5. | 6 | 12. | 3. | x 25. |
| Manepy. | 1. | | | | 2. | 2 | 7. | 1. | + 11. |
| Uduvil. – | 1. | 2. | | | 1. | 5. | 6. | 3. | ≠ 12 |
| Chavagachery. | 1. | 1. | 1. | | 4. | 2. | 7. | 2. | 14. |
| Urupitty. – | 1. | 1. | | | 3. | 2 | 3. | 2. | 8. |
| | 7. | 6. | 2. | 1. | 22. | 20. | 46. | 13. | 91. |

x Includes 3. in the Medical Dept. & the translator for the "Star"
+ Includes the Assistant in the Depository.
≠ Includes two teachers in the Fem. Boarding School. –

## 2. Village Schools.—

Forty four village Tamil Schools have been sustained by the Mission during the year & one by the Church at Batticotta. The whole number of pupils connected with these schools, in October, when they were examined, was 1816.—boys 1517 girls 299.— The number of children of Christian parents attending the schools at that time was 172.—boys 86—girls 86.— The report of the Com. appointed to examine the schools, shows, that of 1423 pupils, present at the examination, 589 belonged to the lowest or Alphabet class, & considerably more than one half were in the two lower classes & unable to read. Only 9 were in the Advanced class & 170 in the first & second classes. From these statistics it will be seen, that our schools partake very much of the character of infant schools.— In many of them it is very difficult to retain the children longer than to teach them to read indifferently in their own language.— ~~Two or three~~ Causes operate to produce this state of things, viz.—

no. 1. (1st)— A desire to obtain a knowledge of the English language.

no. 2. (2d)— A desire to qualify ~~themselves~~ to read & interpret heathen poetry, not taught in our schools.

no. 3. (3d) An increase in the demand for labor in the gardens & fields.—

For a number of years then causes have been operating, & our schools have been gradually declining. + Their present state, cannot therefore be regarded as resulting legitimately from the changes in our plan of Missionary operations.—

It will be seen also, that the number of girls in the schools, has greatly decreased. This is to be attributed principally to the fact, that the Mission has discontinued the practice of giving clothes & other presents for attendance.— There is yet so little desire for female Education, that unless some inducements of the kind is offered, very few girls, except the daughters of Christians, can be persuaded to attend school.

N.B. An interesting feature of the schools is the increase in the number of baptized children. H

— Table. VB. — Schools. —

| Station. | No. of Schools | No. of Pupils. | | | No. of Baptized Children |
|---|---|---|---|---|---|
| | | Boys. | Girls. | Total. | |
| Tillipally. — | 7. | 302. | 50. | 352. | 21. |
| Batticotta. | 13. | 346. | 97. | 443. | 35. |
| Panditeripo. | 4. | 143. | 10. | 153. | 17. |
| Manepy. — | 6. | 183. | 60. | 243. | 22. |
| Uduvil. — | 5. | 198. | 55. | 253. | 64 |
| Chavagachery. | 7. | 195. | 21 | 216. | 8. |
| Urupitty. — | 3. | 150. | 6. | 156. | 5. |
| | 45. | 1517 | 299 | 1816 | 172. |

3d. – Female Boarding School. –

The number of pupils in the Uduvil Boarding School at the commencement of the year was 65. – A class of fifteen graduated in May & another class of ~~19~~ nine in September. + Five others left during the year, making a total of 29, who were regularly dismissed. – A class of 14, was received in October. + At the end of the year the number of pupils ~~was~~ was 50. – The 15. who left the school in May, were all members of the Church & 5. of them were baptized in infancy. – Two of this class were appointed Assistant teachers in the School & one an Assistant in the Domestic Dept. – Of the others Mr Spaulding states – "Four have been married & are pleasantly settled. + The remaining eight are in the villages with their relatives, ~~& Of them~~ I am happy to say, that I have never heard even the slightest intimation of any deviation from Christian propriety. They are thrown into great temptation & many of them are poor, so that a marriage alliance, is in some cases the best defence they can have, even though it be far below what they or we could desire." –

"The Class dismissed in Sept. was rec'd ~~to the school~~, on condition of their remaining but six years, & they left at the expiration of ~~that time~~. + All but one of this Class were

children of Christians, but none of them had made a public profession of faith in Christ when they left the school. "Two have since been recd to the communion of the Church"// Three of this class were allowed, on account of the peculiarity of their circumstances - to remain in the school, until the Mission shd take action on their case. -

Of the new class received in October both parents of seven are Christians now living - one is the orphan child of Christian parents - two have Christian fathers only - three, Christian mothers only, & one is the child of heathen parents. - They were recd with the understanding, that the term of residence shall not exceed five years.

The number of Church-members in the school at the close of the year was ten. - The number of children of Christians was 38. -

4to. The Medical Dept. -

In this department of our Mission there are two native Medical Assistants employed & one translator. - The former have been entrusted, to a considerable extent, with the care of the Dispensary, and the latter has assisted Dr. Green in the preparation of Medical works - The class of students under Dr. Greens superintendence numbers 8, + six of whom are members of the Church. ++ 1974. patients have

been treated at the Dispensary during the year".-

5th. Printing & the Depository.-

"The "Morning Star" has been published the past year, wholly in the Vernacular language. The whole number of subscribers was 645 - more than one third of whom were heathen. Though the English portion of the "Star" has been discontinued, the circulation has considerably increased"//- This periodical has contained much valuable matter, the past year, & we have reason to believe, it has been extensively read.- We regard it as an important auxilliary in our work.-

No 3. // A small work on Ancient & Modern History, + designed as a text-book for the schools, - is ~~now~~ in the press.-

No 4. Mental Arithmetic & a second Edition of Anatomy & Physiology, are now ready for the press & will be issued, ~~probably, early the coming year~~.

"From the Book Depository there have been distributed during the year 5170 Bibles & portions of Scripture, + 4130. volumes of the Jaffna Tract Soc.ty publications, + 6042. School Books, + & 61,314 tracts.- In the Bible & Tract ~~Societies~~ publications are included 3902 portions of Scripture & 700. books, sent to the Madura Mission// The following table gives the number

of books & tracts distributed gratuitously & by sale at our several stations.

— Table C. — Books distributed. —

| Stations | No. of Bibles sold | No. of Testaments sold. | No. of portions sold. | No. of Bibles given | No. of Testaments given. | No. of portions given. | No. of Tracts sold. | No. of Tracts given |
|---|---|---|---|---|---|---|---|---|
| Tillipally.. | 5. | 1. | 11. | 0. | 0. | 1. | 785. | 3600. |
| Panditeripo.. | 0. | 0. | 76. | 1. | 4. | 175. | 100. | 1800. |
| Batticotta.. | 2. | 0. | 0. | 0. | 0. | 320. | 795. | 8000. |
| Manepy.. | 0. | 0. | 0. | 0. | 0. | 12. | 0. | 3000. |
| Uduvil.. | | | | | | | | 266 |
| Chavagachery | Jan. 5. Aug. 15. | Jan. 1. Aug. 10. | 109. | 0. | 0. | 25. | 696. | 3447 |
| Udupitty.. | 2. | 0. | 35. | 0. | 0. | 8. | 0. | 1500. |
| | | | | | | | | |

Two Colporteurs have been employed during the year to sell books, & they have met with encouraging success. We have reason to believe that their efforts in this Department of labor have not been without effect. They have sold 462 books in English (including 39. Child's Paper) the greater part of which were religious books, & 1871 publications in Tamil including 800. Almanacs & 88. Morning Stars

— 6th — Bible Society Colporteurs. —

No. 9. The Mission, during the past year, has also Co-operated with the Jaffna Bible Soc.y in an effort to distribute the Bible more extensively

& awaken in the minds of the people a desire to examine the word of God for themselves. – From a grant made by the British & Foreign Bible Soc.y to its Auxiliary, for this purpose, our Mission rec.d £44.10. to expend in the employment of Colporteurs. + Eight persons have been employed during a portion or the whole of the year. – They have visited 6491. families. – The following extracts from one of the station reports, will give a view of the labors of these Agents. – "A Colporteur employed by the British & Foreign Bible Soc.y within the limits of this station, has spent the year in going from house to house in different villages, calling the attention of every man woman & child to the commands & Gospel of God our Saviour. – His uniform method has been to gather the family group, + read a portion of the Bible, + give a short exhortation, + answer questions & close with prayer. – One hundred & seventy two portions of the Bible, have thus been either given away to poor people who could read, or sold to those who were willing to buy, – ~~Thus~~ Thus the Gospel has been carried to every creature in some four or five villages of this station." +

8

No. 9.

– 7th – Churches. –

The ~~whole~~ number of Churches connected with the Mission is, Eight. – Two ~~of them~~ have Native pastors, who derive their support principally from the Mission. – One has received

more than one fifth of his salary from the Native members of his Church & Congregation.–

There have been added to the ~~several~~ Churches during the year 30, members by profession ~~of faith~~ & 18. by letter.– Twenty five have rec^d. Certificates of dismission,– Eight have been excommunicated & three have died.– The present number of members is 395.// wh. gives an increase of 12.– The number residing in the Province is 342.– residing out of the Province 53.– The number of resident members not drawing salary from the funds of the Mission is 160.–

The following table shows the changes wh. have taken place in the membership of the several Churches during the year

## Table. D. – Churches.

| Churches. | No. reported in 1855. | Rec^d. by profess. | Rec^d. by Certif. | Dismissed by Certif. | Excommunicated | Died. | No. at the end of 1856. | Males | Fem. |
|---|---|---|---|---|---|---|---|---|---|
| Tillipally. | 47. | 1. | 3. | 3. | 0. | 1. | 47. | 28. | 19. |
| Panditeripo. | 32. | 0. | 0. | 1. | 0. | 0. | 31. | 17. | 14. |
| Batticotta. | 110. | 6. | 2. | 13. | 6. | 0. | 99. | 72. | 27 |
| Caradive. | 10. | 2. | 0. | 0. | 0. | 0. | 12. | 7. | 5. |
| Manepy.– | 53. | 0. | 1. | 0. | 1. | 0. | 53. | 31. | 22 |
| Uduvil.– | 84. | 17. | 4. | 4. | 0. | 2. | 99. | 36. | 63. |
| Chavagachery | × 33. | 3. | 2. | 1. | 1. | 0. | 35. | 19. | 16. |
| Udupitty.– | 15. | 1. | 6. | 3. | 0. | 0. | 19. | 12. | 7. |
| | 384. | 30. | 18. | 25. | 8. | 3. | 395. | 222. | 173. |

× The native pastor included – This year not included.–

Forty five children have received baptism this year. – The present number of baptized children whose parents or guardians are now connected with the Churches is 446. They are distributed as follows. –

Table. E. – Infant Baptisms. –

| Churches. | Bapts. in 1856. | Present Number. | Males | Fem. | United by professing with the Church. | |
|---|---|---|---|---|---|---|
| | | | | | Males | Females |
| Lillipally. | 6. | 56. | | | | |
| Panditeipo. | 4. | 57. | | | | |
| Batticotta. | 9. | 100. | | | | |
| Caradive. | 2. | 16. | | | | |
| Manepy. | 1. | 74. | | | | |
| Udevil. – | 19. | 90. | 38. | 52. | | |
| Chavagachery | 4. | 36. | 15. | 21. | 1. | 5. |
| Uduspitty. – | 0. | 17. | 8. | 9. | | |
| | 45. | 446. | | | | |

Of these children 172. were members of our Village Schools in October & 25 were members of the Female Boarding School. – In these numbers are not included those, whose parents have been excommunicated from the Church. – We look upon these children of the Covenant with much interest & feel that they have a strong claim upon our sympathy as Missionaries & Pastors, especially in view of their situation in the midst of a heathen community. –

// "Services have been regularly held, both in the Morning & Afternoon of the Sabbath, in several places at each of the Stations. - The whole attendance in the Morning has averaged 450 adults & 1100. Children.

No. 8. Frequent evening meetings have also been held, wh. have been generally well attended. -

The Contributions to benevolent objects by the native members of the several Congregations have been as follows. -

— Table. F. - Benevolence. —

| Churches | Native Evang. Soc. | | | Pastor's Salary. | | | Poor of the Church | | | Bible & Tract. Soc^ties | | | Schools & Repair of Churches | | | Other Objects. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | £ | S. | d. | £ | S. | d. | £. | S. | d | £. | S. | d. | £ | S. | d. | £. | S. | d. |
| Tillipally. | 4. | 2. | 0. | | | | 1. | 6. | 8. | | 16. | 5. | | | | | 3. | 9. |
| Panditeipo | 2. | 14. | 6. | | | | | 8. | 0. | | | | | | | | | |
| Batticotta, | 5. | 17. | 9 | | | | | 1. | 8. | | | | Schools. 2. | 8. | 0. | 4. | 0. | 1. |
| Caradive, | 1. | 11. | 10. | | 7. | 7. | | | | | | | Church. | 10. | 6. | | 11. | 8. |
| Manepy. | 3. | 11. | 9. | | | | 2. | 3. | 8. | 2. | 8. | 0. | | | | | | |
| Uduvil - | 5. | 4. | 1. | | | | 1. | 3. | 6. | | | | | | | 1. | 9. | 5. |
| Chavagacherry | 2. | 7. | 0. | 3. | 15. | 1. | 1. | 3. | 6. | | 6. | 2. | | | | | 14. | 9. |
| Varipitty. | 1. | 8. | 0. | | | | | | | | | | | 1. | 0. | | 6. | 6. |
| | 26. | 16. | 11. | 4. | 2. | 8. | 6. | 7. | 0. | 3. | 10. | 7. | 2. | 19. | 6. | 7. | 6. | 2. |

The whole amount contributed is £. 51. 2. 10. wh. gives an increase of £4. 18. 10. above the contributions of 1853. -

The following extracts from the reports of the several members of the Mission & from the Native Pastors, will give additional information respecting the work at the several Stations & the Condition of the Churches.—

— Tillipally.—

Mr Sanders says — "This station has four Catechetical divisions & in each division a Catechist has labored, either the whole or a part of the year. On the Sabbath, services have been regularly held in each of these divisions & frequent meetings in the moon-light nights.— There are several individuals of whom the Catechists entertain hope, that they are true inquirers.— A few of the Church-members, have exhibited zeal in the service of their Savior, yet the Church as a whole, is in perishing need of a refreshing from on high."—

— Panditeripo.—

Since Mr. Smith's left, this station has been in Charge of Dr Green.— He says — "Preaching at the station is Conducted Every Sabbath by the three Catechists in turn.— Occasionally the Superintendent preaches.— Regular services are also held Each Sabbath in five villages".—

— Batticotta.—

Mr. Hardland writes — "It is an interesting fact that all those admitted during the year on profession, were previously baptized & all

but one (who had been baptized in the Church Mission) were the children of Christian parents baptized in infancy. — The decrease of numbers in the Church, arises from the removal of absent members. — The six members excommunicated & eleven of the thirteen dismissed to other Churches were non-resident members. — Regular Sabbath worship has been conducted in the villages, as last year & apparently with no diminution of interest, though the number of regular attendants has not much increased. — The Congregation at the Station has been increased by the regular attendance of the pupils of the English School, wh. was commenced by the natives at this station in March. — They are also connected with the Sabbath School of which the Principal has taken the superintendance. — In the village congregation the Gospels are taken up in course every Sabbath Afternoon, excepting one each month, when information is given, as to the success of the Gospel in different parts of the world. The number of cases of inquiring have not diminished, but some have lost their interest & others have become interested. — The seed seems to fall into stony places in this land. Many who receive the word with joy, fall away when tribulation or persecution arises to the word. — The evening meetings in the villages, have been more frequent & still better attended, than in the

previous year. – It is our hope that the seed sown, will not all be lost. – It is an encouraging fact, that the number is increasing, of those who live independent of Mission funds. – Forty-six of the seventy-seven resident members, are not pecuniarily connected with the Mission, though this includes those supported by the Native Evangelical Soc.ty & a few connected with the families of Missionaries. There seems to be some increase of a sense of personal responsibility & growth in knowledge & grace. – We still wait for the special manifestation of the presence of the Spirit. –

## – Caradino. –

The pastor of the church at Caradino – Rev.d M. Cornelius. says – "Two weekly meetings are held with the Church members, besides the public worship of the Sabbath. – There are 12. regular adult attendants on the Sabbath." – Speaking of some who attend meetings occasionally he says – "Some of them read with the Christians – listen to instruction & assume a reverential posture in prayer. – When spoken with alone they manifest concern for their souls. – The cord which binds them under Satan's dominion seems not to be strong. – Its threads are gradually breaking. – The fear that loss will be experienced by laboring on the Sabbath, has much influence in restraining them. – The Church grows in knowledge & piety. – They are also in earnest

 — in their efforts to strengthen their union with each other & in conversing with all, according to their ability. — They are encouraged by what they see, that this island will soon become the possession of the Lord. — When we consider their knowledge & condition, their conduct is a strong evidence that they are led by the Spirit of God. — They have contributed to various charitable purposes during the year. — The sum given this year for various objects amounts to £ 3. 1. 7¼. — I perceive that they rejoice in giving & regret that they cannot give more. The church building which is now being erected among them, will when finished, be not only a delight to them, but I trust also, be the means of good to many." —

— Manepy. —

Mr Meigs says — "During the past year with few exceptions I have preached every Sabbath Morning in the church, & usually at some other place in the Afternoon or Evening. Our Evening meetings, have been attended with a good degree of regularity & interest during the year, with the exception of two months during the rainy season. — The meetings at the Kattudy school bungalo, have usually been very well attended — commonly from 50 to 60 adults, besides the children of the School & on one occasion 200. adults were present. — At other places, the meetings are not usually

so large. — On Tuesday & Friday morning of each week, I hold a prayer-meeting with my native Assistants & a few others near the station, that we may seek the special blessing of God upon ourselves & upon the Church & people. — What we most urgently need is the outpouring of the Spirit of God. — There are 4 or 5 persons who are desirous of being received to the privileges of the Church. — A part or all of them, will, I hope, be received in a few months. — One educated man, formerly excommunicated for marrying a heathen wife & other causes, was greatly aroused by the death of Mr Poor. — He now appears very friendly — attends Church with a good degree of regularity, & appears to be a real Christian. — Still he has some scruples about uniting again with the Church". —

— Udaipur —

"In reviewing the past year" says Mr. Spaulding — "I see a few things for which to give thanks, & more for which to mourn. — In our Church records are found the names of two adults & two infants removed by death. — Of these two adults, short accounts are given in my last Semi-Annual report. — Both are most encouraging to a pastor who looks forward to no distant meeting with all whom Jesus has given him. — Seventeen have been admitted to the Church, of whom seven received baptism

 at the time. - Four have been added by letter. -

These additions in themselves are cause of great thankfulness & encouragement; but when we remember that they are the fruits of the previous year or before, we have cause for great humiliation, that 1856. has passed away, without any special showers of the Holy Spirit. -

A stereotype of last year (1855.) would be quite as good an account of preaching as I could give for 1856. - Our weekly meetings in the villages, have been less encouraging. - With the exception of two months, there has been no regular Catechist at the station or at Kocaville." -

## - Chavagachery. -

The Native Pastor at Chavagachery - Revd. Thos. P. Hunt, writes - "The last Communion held during the year, was one of special interest. - At that time 3. persons were received to the Church on profession of faith. - Of these one was the daughter of the Catechist at Usan - lately a pupil of the Uduvil Female Boarding School - & the other two natives of Mukamâly which is nine miles east from Chavagachery & 2. from Usan. - The history of these three is so interesting, that it deserves a record & it may be stated briefly as follows. -

Two years ago, by the grace of God, a

young trader of this place, was called to follow Christ. – His uniting with the Church was quite a subject of talk among the people. – He, one day about 18. months ago, while coming to the bazaar near the station finds the a man of Mukamâly & saith unto him, "we have found him of whom Moses in the law & the prophets did write". – The man wishing to search & see, he brought him home for more instruction. – We explained to him that morning the Christian way of pardon & regeneration & he went away, with a Catechism & a copy of Mark's Gospel. – Nothing more was heard of him for some weeks. – After five weeks, one Saturday, he appeared again, as unexpectedly as before, with the two books he first received & made further inquiries about the new way. – On conversing with him, we found that he understood & retained so much of the Gospel that he greatly surprised us, especially when we considered that he was so poor a reader & that he had none to explain it to him. – He then related to us, that it was four years since he ceased to worship heathen deities, & that at times his concern for his soul had been so intense, that he had no sleep at night & no disposition to work at day. – This interview with him made us suspect, that he had a teacher better than man to whom we com-
-mended him after supplying him with a

copy of another Gospel. – We lost sight of him again for a considerable time. – At the expiration of six & a half months, he made us a third visit. – He made further inquiries concerning the meaning of several of our Lord's sayings. – When we explained to him that if he would be a Christian, he must persevere in following Christ & not turn back, he responded – "that Christ himself has said, 'No man having put his hand to the plough & looking back is fit for the Kingdom of God'. – Concerning his conduct after he knew the truth, he said, that whenever he has been provoked by the ill-treatment of others to return the same to them he is very sorry afterwards, & when he goes to God for forgiveness again, his feelings are like those of a debtor going for a second loan, when he has not paid his first according to his promise. – In a few weeks from this time, a new Catechist having been sent to Usan, he began to hold meetings there regularly on the Sabbath, which our inquirer attended. – About this time, before he became a member of the visible Church of Christ; he sought out a Cousin of his & said unto him – "we have found him of whom Moses in the Law & the Prophets did write" & he also began to inquire. – The Lord assisting, this individual also soon found the truth that Jesus is the Christ, the Saviour of the world, whom he

began to follow. — Now these two became sincere associates, & came together to meetings & purchased together a Bible. — When our last Communion approached, considering the shortness of the time, during which the second man showed his interest, we were all of one mind, to admit only the first man to the Church. — But the Usan Catechist thought otherwise. — He believed that both of them were truly born again & that the second man, as well as the first, was prepared to join the Church at once. — He urged us, therefore, to allow both to come before the Church & be examined according to our custom, & then postpone, if we are not satisfied. — We yielded to his request & the result of the examination was that all the members present were perfectly satisfied & voted with one voice that the second man as well as the first should be received. — Accordingly on the 9th of Nov. 1836 they were baptized & received to membership. — The first received the name of Daniel — the second retained his former name Sinnacotty. This is not all. — Sinnacotty findeth his mother & saith unto her — "we have found him of whom Moses in the law & the prophets did write." & she too has begun to follow. — But of her & of a few others around her, we must wait & write lest we be found to go before God instead of behind. — May the Lord make this only an

24. Earnest for a Pentecostal day, Oh this & other Churches of Jaffna, is our Earnest prayer".—

— Udupitty.—

Mr Dove writes as follows — "There are a few cases of interest in Atchuvály parish & we hope two individuals are earnestly seeking their soul's salvation.— A service has been held at the Station bungalo on Sabbath Morning, at which the Missionary in charge has with few exceptions preached.— In the Afternoon or evening of the Sabbath, meetings have been held, when the weather permitted, in the open air at Thanakaracoorichy & frequently also in one or more villages besides, & one of these on Tondymanar has been attended by the Missionary.— Occasional evening meetings during the week have been held in several villages".—

//"We have yet taken no steps towards re-opening the Seminary at Batticotta, as the way has not seemed thus prepared for it. Should it be thought desirable to commence it soon, we see not how it could be done with our present strength.— We are few in number & already overburthened.— We are glad to learn that the Committee have it in contemplation, to send us help two Missionaries, as soon as they can be obtained. We are in urgent need of them"//

& hope they will ere long be on the way hous. – But while we would send an earnest plea for men to come hom helps, we would also remember the inspired declaration "Except the Lord build the house, they labor in vain that build it" – & with this in view would most earnestly commend our work in all its departments to the prayers of the friends of Missions in our Native land.

In behalf of the Mission

Yours very truly

E. R. Hastings. –

Jaffna April 1. 1857.

Rec'd. June 12.

Ack^d July 14.

Jaffna. July 2nd. 1857.

R. Anderson. D.D.
Cor. Secy. &c.

Revd. & Dear Sir.-

Your printed circular letter of March 24th in reference to the funds of the Board & the importance of "an united call" from all of the Missions, upon the Churches, has just reached us, & we hasten to comply with the request therein contained.

It seems hardly necessary to speak "of the nature & extent of our field of labor" as the Ceylon Mission has been so long before the American Churches; & so much has been communicated, that we may suppose no new view can be presented or information given on these points.- But that "the claims of our field upon the labors & prayers of the American Zion" may not be lost sight of,- we shall proceed to state briefly a few facts, though it be only to repeat, what has often been presented.-

The peninsula of Jaffna in which the Ceylon Mission is situated, is about 700. square miles in extent & contains a population of 213.688.- The portion of the

Jaffna April 1. 1857.

peninsula, occupied by our Mission has a population of nearly 135.000.- The inhabitants of this portion, are almost exclusively Hindus of various Castes, belonging to the Siwite sect.- The population being very compact & the surface over which it is spread, limited, our field does not admit of extensive touring, but requires patient & oft-repeated visitation from village to village & from home to home.-

We have hitherto occupied seven stations.- Two of them have recently become vacant, by the return to America of two families, & it is expected that still another will be left vacant at the close of the current year.- To work these several stations, so as to save what has already been gained, requires six Missionaries.- Less than this, for several years to come, probably, will not meet the actual wants of our Stations in respect to supervision.- Besides these six for the Stations & our physician, we need one Missionary for the Seminary & an additional female Assistant Missionary for the Boarding School at Ooroor.- Our prospect for the commencement of 1858. is four Missionaries for the Stations - one female Assistant Missionary for Ooroor School - no Missionary for the Seminary & no Physician.- We urgently need, therefore at least two additional men & one single female, ~~at least~~, in 1858. This is the smallest force wh. sh^d be thought of to carry on the work now on our hands exclusive of the Seminary.

The plan of the Mission contemplates, as fast as Providence opens the way, the formation of Churches in every village & the ordaining of pastors over them.— Allowing one pastor for a population of 2000. & we shall require, simply, for our own field more than sixty men.— Several of the Native Catechists now employed, we trust, will be found qualified for these posts.— Others however, need to be under a course of instruction & training with a view to the pastoral office.— This involves commencing our Seminary soon, & looking at our probable wants in respect to native agency, it seems that the re-opening of the Seminary should not be longer delayed.—

The higher pecuniary inducements offered to our better educated young men in the service of Government, here & on the Continent, is gradually diminishing the number of our Native assistants now employed & we have none in process of training to supply their places.—

There are now in our employ, two Native pastors — one licensed Native preacher twenty four Catechists & seventeen other assistants.— All of these are needed to carry on our present work.— We could, profitably, add to the number of our Catechists.—

We have now in operation our

forty schools.— This is the least number required, we think, by our field at the present time.— Masters better qualified, than many of those at present employed, are needed for these schools, if we would have them of a higher order.—

We should say then, in reference to Agents — that for 1858. we ought to have at least six Missionaries — an additional female Assistant Missionary — 45 Native Assistants & 45. school teachers.— This Estimate does not contemplate enlarging our field or increasing our appliances.— We ask only for a force barely sufficient to retain the hold already obtained & carry on the work, which in the progress of events has been thrown upon us.— We feel that the length of time this Mission has been established & the amount of life & funds expended on this portion of the great field, the cultivated for our Master — entitles us to sufficient aid, to prevent the work going backward.— We cannot it is true, report large accessions to our Churches — We cannot speak of hundreds placing themselves under Christian instruction, though we have Christians & Christian families in many of our villages.— We cannot point to little companies of inquirers here & there, assembling for the study of God's word & devotions

inquiry in reference to personal duty, though there are many individual cases of great interest. - But though instances of real interest in the truth are comparatively few, we see in this no reason for withdrawing our forces or relaxing our efforts. - "The peculiar claim upon the prayers & labors of our American Zion, which we would urge, rests not upon such facts, but rather upon the peculiar difficulties we are obliged to meet. - If Jaffna were not a part, however insignificant, yet a part, of the vineyard of our Lord & Master to be cultivated in obedience to His command, we might be justified in withdrawing our laborers - or in diminishing our efforts to favor those fields, in which the seed seems more speedily to germinate - leaving the adversary, then, to sow his tares undisturbed. But we can not believe that this is the will of our Master. - We can not think that the American Churches, will suffer the labors of those pioneers in the Missionary work - a few, only, of whom remain, the greater part having entered upon their rest - who here "sowed in tears", & yet with faith, to be lost for the want of that supervision which they are abundantly able to give, & that aid at the throne of Grace, which it is their high privilege to render. The

responsibility of thus neglecting a field so long cultivated, must rest upon them. We can only state our wants - send down our appeal - & urge our claims..

But there is another point upon which we would speak.. We learn with grief & not without some apprehension, that the contributions to the Board for the first half of the financial year, have fallen far short of the appropriations made to several Missions & that if the contributions do not largely increase, during the other half of the year, the result must be a diminished allowance to those Missions suffering them thus "to be lamentably curtailed & crippled" - We cannot contemplate such a result without feelings of deep sorrow & alarm.. While God is so highly prospering our native land in a worldly point of view, & increasing to so great an extent, the ability of the Churches to carry forward the work of evangelizing the world, shall it be that, that work shall stop or be seriously impeded for the want of funds? - We would ask our Christian brethren, seriously to consider this matter.. God in His providence has opened wide many doors of entrance & bids His people occupy them.. He has greatly blessed the efforts of those who

have entered upon these fields of usefulness. And now the question seems to arise, whether the Churches, with abundant means at their command, are ready to meet the expense of this enterprise. — We cannot persuade ourselves to believe — so obvious is the duty of the Church — that this will long be a question. — This enterprise can only stand by the "devising of liberal things". —

In reference to our own wants as a Mission we can only say, that our Estimates for 1858., already sent to the Prudential Com. were put at the very lowest figure. — We see not how they can be reduced, without injury to our work. — If the whole amount is appropriated, it will barely enable us to go on with our present reduced scale of operations. — The opening of the Country to trade — the increased facilities of transportation & other causes have operated to increase the value of the common necessaries of life & the expense of carrying on our Mission operations, so that our allowance needs to be increased rather than diminished. — We subjoin "a statement of the estimated cost" of our operations for 1858. reduced to lowest amount. —

- Estimates for 1858. -

| | £ | s. | d. |
|---|---|---|---|
| Mission families. - | 805 | | |
| Native Assistants. - | 573. | 2. | |
| Village Schools. | 350. | | |
| Femal. Boarding School. - | 243. | 16. | |
| Seminary. - including repairs. - | 150. | | |
| Repairs. - | 130. | | |
| Travelling Expenses. - | 87. | | |
| Building. - | 75. | | |
| Postage. - | 15. | | |
| Contingent. - | 10. | | |
| Mission Library - | 20. | | |
| Medical Dept. | 48. | | |
| Morning Star. - | 52. | | |
| School Books. including £50. for Nat. Ch. | 160. | | |
| Stationery. - | 4. | | |
| | 2662 | 18. | 0. |
| Two additional families & one female Assistant Missionary. - | 375 | 0. | 0. |

The only item in which we see any way of reducing expense is in that of Schools. - And that can be done only by receiving a grant from the Colonial Government for their support. - Such a grant we doubt not would be cheerfully given without subjecting our Schools to any objectionable supervision or control. - The majority of other Missions would favor

applying to the Government, for a grant for the support of Schools, believing that no such restrictions, as are objected to, on the Continent of India, would here be imposed.—

The probability is that in 1859, our expenses as a Mission will be considerably increased—rather than diminished,—though our scale of operations remains the same as at present.—

Respectfully & truly Yours—

Benj. C. Meigs
Levi Spaulding
E. P. Hastings.—
Samuel F. Green
Marshall D. Sanders.
N. G. Ford.

Jaffna July 2. 1857.

Recd Sep. 8,

Estimates.

Circular of March 24th

Cont. Nov 12

Jaffna Dec. 31. 1857.

Rev. R. Anderson D.D.
Cor. Secty of A.B.C.F.M.

Rev. & Dear Sir,

On a review of our Mission for 1857. we would mention as the first item

1. Our Missionary Strength.

Mrs. Meigs & Dr. Green left the Mission for America by Madras on the third of October.

Toward the close of December the little child of Mr. & Mrs. Lord was suddenly afflicted with something like paralysis in her limbs & it became necessary for them to take a journey to Madras to secure more satisfactory medical advice & assistance than could be obtained in Jaffna. They left us on the 14th of Janry.

These reductions added to the absence of Messrs. Smith & Howland have rendered it still further necessary to make a choice of a very few things out of many beyond our reach to which we must give our strength & leave others to suffer or to perish. These providences are very mysterious & alarming, "nevertheless the stump of his roots is left in the earth" & there is hope.

2. Our Church.

Under this head we have no special revival to report at

any of our Stations, but you will see by the following table that thirty-four (34) members have been added to our Church within this year on profession of faith in Christ. These have been gathered from all parts of our field & from all classes; but with very few exceptions, from those previously educated in our villages or higher schools.

It is worthy of notice also that considerably more than half of our churchmembers do not derive any support from the Mission & that some of those who do, ~~work~~ derive support, work for less than they might obtain in other localities#. On the whole the year has been one of encouragement considering our very reduced strength and means.

The following table will show localities & numbers.

| | No. of members ~~at the date of the last report~~ on Jany 1. 1857. | Rec'd on trials during the year 1857. | Rec'd by restoration during the year 1857. | Dismissed by certificate | Excommunicated. | Died | Total members Dec. 31. 1857. | Males. | Females. | Baptized Children. In. 1857. | Males | Females | Whole No. | Nov. are communicants |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Tillipally | 47 | 3 | 1 | 3 | 2 | 2 | 44 | 26 | 18 | 3 | 32 | 26 | 58 | 4 |
| Batticotta | 99 | 10 | 11 | 8 | 0 | 1 | 111 | 75 | 36 | 9 | 62 | 55 | 117 | 24 |
| Panditeripo | 31 | 3 | 9 | 2 | 0 | 1 | 40 | 20 | 20 | 3 | 30 | 36 | 66 | 10 |
| Oodooville | 99 | 11 | 5 | 13 | 0 | 1 | 100 | 40 | 60 | 7 | 57 | 61 | 118 | 18 |
| Manipy | 53 | 4 | 3 | 4 | 0 | 0 | 56 | 33 | 23 | 5 | 46 | 47 | 93 | 4 |
| Chavagachery | 35 | 1 | 1 | 1 | 0 | 0 | 36 | 18 | 18 | 3 | 15 | 21 | 36 | 5 |
| Oodoopitty | 19 | 2 | 4 | 2 | 0 | 0 | 23 | 16 | 7 | 5 | 7 | 7 | 14 | |

The following will show our Sabbath services

| | No. of preaching places | Sabbath A. M. Services | Men | Women | Children | Total | Sabbath P. M. Services | Men | Women | Children | Total | Grand Total |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Tillipally | 8 | 4 | 50 | 18 | 179 | 247 | 4 | 29 | 12 | 44 | 85 | 332 |
| Batticotta | 10 | 9 | 85 | 37 | 383 | 505 | 5 | 26 | 10 | 48 | 84 | 589 |
| Oodooville | 4 | 3 | 47 | 36 | 160 | 243 | 5 | 20 | 15 | 40 | 75 | 318 |
| Manipy | 5 | 1 | 40 | 10 | 120 | 170 | 3 | 4 | | 50 | 54 | 224 |
| Panditeripo | 7 | 5 | 27 | 18 | 89 | 134 | 2 | 12 | 5 | 61 | 78 | 212 |
| Chavagachery | 8 | 5 | 43 | 11 | 100 | 154 | 6 | 40 | 15 | 58 | 113 | 267 |
| Oodoopitty | 8 | 4 | 43 | 5 | 186 | 234 | 3 | 43 | 8 | 68 | 119 | 353 |

# It should also be observed that some of those not drawing pay from the Mission live out of our Mission field.

The Contributions of our Church members to various benevolent objects may be seen by the following table.

| | Support of Pastor | | | Poor of Church | | | Church Premises | | | Burial of the dead | | | Evangelical Society | | | Bibles & Tracts | | | Education | | | Other objects | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Tillipally | | | | 1 | 10 | " | | | | | | | 4 | 5 | $1\frac{7}{8}$ | | | | | | | | | |
| Panditerippo | | | | | 5 | 7 | | | | | | | 2 | 14 | 9 | | 6 | 11 | | | | | | |
| Batticotta | | | | | 19 | 6 | 3 | 19 | $11\frac{3}{8}$ | | 13 | $4\frac{1}{8}$ | 14 | 7 | 4 | 4 | 12 | $8\frac{1}{2}$ | 4 | 6 | $6\frac{3}{4}$ | 2 | 3 | 6 |
| Caradive | | 9 | 10 | 1 | " | $9\frac{3}{4}$ | | 15 | 1 | | | | | 13 | " | | 2 | 6 | | | | | | |
| Manipy | 1 | " | 1# | 1 | 16 | $6\frac{1}{8}$ | | | | | | | 3 | 19 | $4\frac{1}{2}$ | 2 | 17 | 6 | | | | | | |
| Odoorville | | | | 1 | 9 | 9 | 6 | 15 | 9 | 1 | 5 | 9 | 11 | 8 | $6\frac{3}{8}$ | | | | | 16 | 3 | | | |
| Chavagachery | 3 | 12 | 4 | | 15 | 4 | | 10 | $9\frac{5}{8}$ | | 9 | 8 | 2 | 2 | $7\frac{1}{2}$ | | | | | | | | 8 | $4\frac{3}{8}$ |
| Odoospitty | | | | | | | | | | | | | 2 | 6 | " | | | | | | | 2 | 1 | $0\frac{1}{2}$ |
| | | | | | | | | | | | | | 41 | 16 | 8 | 7 | 19 | 7 | 5 | 2 | 9 | 4 | 12 | 11 |

# Catechist

## 3. Native Free Schools.

The following tables taken from the Report of the Committee on Village Schools will show at once that every part of our field is occupied, though no part is so thoroughly under christian instruction as ought to be secured. The Report dates Oct. 1857.

| Schools of A.C.M. | | | | | Heathen Schools. | | |
|---|---|---|---|---|---|---|---|
| ~~No. of Schools~~ Stations | ~~No. of Schools~~ Stations | Boys. | Girls | Total. | No. of Schools. | Boys. | Girls. |
| 6. | Tillipally | 176 | 23 | 199 | 23 | 484 | |
| 5. | Panditerippo | 163 | 14 | 177 | 10 | 266 | |
| 8. | Batticotta | 173 | 80 | 253 | 16 | 319 | |
| 6 | Islands. | 167 | 17 | 184 | 17 | 411 | |
| 5 | Manipy | 137 | 61 | 198 | 12 | 265 | |
| 5 | Odooville | 138 | 43 | 181 | 15 | 273 | |
| 5 | Chavagachery | 99 | 10 | 109 | 21 | 330 | |
| 2 | Varany | 74 | " | 74 | 6 | 117 | |
| 4 | Odoopitty | 131 | 10 | 141 | 9 | 280 | |
| 3 | Valerny. | 70 | " | 70 | 5 | 50 | |
| 49 | | 1428 | 258 | 1686 | 134 | 2795 | |
| | | 3 | | 5 | | | |

Showing

a grand total of 1686 children of whom 152 are baptized. On this same surface have sprung up 134 Heathen Schools with 2795 pupils. In our more central Stations there are 13 English Schools (self supporting like the Heathen Village Schools.) containing 352 pupils of whom 62 are baptized.* I here do not include three Roman Catholic Schools (Tamil) with 75 pupils nor two English Schools at Kaites.

The pupils under our care have never been allowed, either in the Schools or on the Sabbath to wear the marks of heathenism on their foreheads nor on their arms. This we think has had a great tendency to lessen the pride & insolence so common in other localities. 11. The practice which this Mission has adopted from the beginning to have all our village School children attend church or place of preaching on the Sabbath & spend an hour or more in Bible or Catechetical classes previous to the service, & of coming together on one other day in the week for the same object is still continued. The importance of this in overcoming prejudices, & in making them familiar with our places of worship is obvious //

The following table taken also from the Report of the same Committee shows the results of the two examinations in April & October.

| | Islands. | Pattiesalla | Pandilorjo | Manisy | Dodoville | Filipsally | Dodoshitty | Charlyachery | Total |
|---|---|---|---|---|---|---|---|---|---|
| No. Boys. Apr. Examn. | 168 | 147 | 120 | 161 | 153 | 205 | 239 | 185 | 1376 |
| " Girls " " | 22 | 67 | 9 | 33 | 53 | 41 | 26 | 16 | 267 |
| Total " " | 290 | 212 | 129 | 194 | 206 | 246 | 265 | 201 | 1643 |
| No. Boys. Oct. Examn. | 167 | 173 | 163 | 137 | 138 | 176 | 131 | 173 | 1358 |
| " Girls " " | 17 | 80 | 14 | 61 | 43 | 23 | 10 | 10 | 258 |
| Total " " | 184 | 253 | 177 | 198 | 181 | 199 | 141 | 183 | 1616 |
| " Advanced Class | 4 | 9 | | 4 | | | | | 4 |
| " First " | 4 | 7 | 0 | 7 | 15 | 12 | 2 | 2 | 49 |
| " Second " | 6 | 4 | 3 | 11 | 8 | 17 | 7 | 12 | 68 |
| " Third " | 16 | 7 | 6 | 12 | 18 | 24 | 20 | 15 | 118 |
| " Fourth " | 10 | 24 | 15 | 26 | 17 | 16 | 20 | 8 | 136 |
| " Fifth " | 15 | 23 | 13 | | 15 | 14 | 25 | 17 | 122 |
| " Sixth " | 26 | 27 | 20 | 24 | 16 | 21 | 25 | 23 | 182 |
| " Seventh " | 34 | 18 | 30 | 13 | 15 | 31 | 33 | 22 | 196 |
| " " 2 Division | 34 | 64 | 48 | 48 | 13 | 46 | 43 | 27 | 326 |
| " Baptized Children | 7 | 24 | 16 | 20 | 50 | 16 | 7 | 9 | 149 |
| " Recitations | 27 | 46 | 34 | 40 | 48 | 36 | 34 | 35 | 300 |
| " Good | 15 | 26 | 17 | 20 | 28 | 18 | 16 | 16 | 156 |
| " Fair | 11 | 15 | 13 | 17 | 17 | 16 | 15 | 13 | 117 |
| " Poor | 1 | 5 | 4 | 3 | 3 | 2 | 2 | 6 | 27 |
| " who can read | 77 | 92 | 37 | 84 | 89 | 83 | 74 | 77 | 613 |
| " " cannot " | 68 | 82 | 98 | 61 | 28 | 98 | 101 | 49 | 585 |

(The Mission have required of each lad a half a penny a month. This has been attended with good results & if steadily persisted in will gradually bring the Schools (for Boys) to a self-supporting basis. The proceeds for this year, notwithstanding our reduced number of pupils, is ——— £23. 18. 1½

Most of the 258 Girls are small, and in the lower classes, still we consider this part of our village interests as

very encouraging

The Report of our Committee on our Native Free Schools says. "The elevation of the people,— the cause of truth,— and the best interests of our little Churches demand this". (The education of females p. 6.) again p. 7. "When it is possible it would be well to place the teacher" (of the Village School) in such circumstances that he may feel the continuation of his School depend upon the teaching of Girls".

The fact is that the desire for female education in the community is yet to be created; and even among our Church members it is not regarded with that estimate which will induce them cheerfully to make sacrifices for it.

4. The Female Boarding School.

The following Statement taken from the annual Reports of the Station will show the present condition of the School. "On the tenth of November a class of eight was taken into the New Board. School making our whole number 43; other three, from the peculiarity of their circumstances, were permitted to reside in the School & study on trial, so that our boarders at the close of December 1857. were 46.

Of the 13. taken in 1852 on condition of staying but six years, one left irregularly;— Six now belonging to the first class, & six belonging to the second class are to leave in March. 1858.# None of the 13. belong to the Church. All are young (as may be seen by the Annual Report in June 1857) & have only a fair beginning for an education; & from all we have seen of this people, and from the fact, that, Bible excepted, there are, as yet, very few christian books in the vernacular,

# The Miss^ns have now (Feby. 1858) voted that they may stay till the coming September.

we are led to believe that the day they graduate will finish the progress of most of them in simple book knowledge — shut them up in a heathen, or at best a christian family, surrounded by a class of heathen relatives, whose kindness towards christian parents & towards these children is based on slavish obedience, & who are unable to appreciate the high standard of christian integrity — II. Of the remaining 34. pupils after the thirteen graduate, 19 are children of christians; of six others one parent is a christian & nine only are children of heathens whose family circles has been broken into by conversions to christianity. — III. In reference to those who have already left the School (41 in all) since May 12. 1856. inclusive, whose minds & education were some what mature, and most of them members of our church it is a cause for sincere gratitude to the great Head of the church to be able to state, that with 2 or 3 exceptions all, who have thus left School regularly have continued steadfast in christian principles (though more than half of them children of heathen parents) & that some eight of those who had not joined the church while members of the School have since joined the churches where their parents reside.

5. Native Agency.

The following table will show the number of Assistants and their locality. They have been diligent in their labors and their influence has been considerable and encouraging.

| Station | Missionaries | | Nat. Preachers | | Assistants | | School teachers | Total | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males | Females | Ordained. | Licensed. | Catechists | Others | | Missionaries | Assistants | |
| Tillipally | " | " | " | " | 4 | - | 7 | " | 11 | |
| Panditeripo | " | " | " | " | 3 | 1 # | 5 | " | 9 | # Colporteur |
| Batticotta | 2 | 1 | 1 | 1 | 5 | 4 | 14 | 3 | 25 | |
| Manipy | 1 | " | " | " | 3 | 1 | 5 | 1 | 9 | |
| Codooville | 1 | 2 | " | " | 2 | 5 | 6 | 3 | 13 ✓ | ✓ Including 2 teachers in F. B. S. & one Sec. Agent. |
| Chavagachery | 1 | 1 | 1 | " | 4 | 2 | 7 | 2 | 14 | |
| Codoopitty | 1 | 1 | " | " | 3 | 2 | 7 | 2 | 12 | |
| | | | 2 | 1 | 24 | 15 | 51 | | 93 | |

Besides these we have had five Bible colporteurs, supported by the British & Foreign Bible Society, who have pervaded our field reading & distributing the Bible. In this way many portions by sale & by gift have been put in circulation. When it has been practicable these agents have prayed with the little family groups after reading a portion of Scripture. This work we think of great importance & encouraging & we are desiring to continue it more or less through the agency of our Native Assistants.

6. Book Department.

Under this head it might be well to mention the publishing by our local Tract Society, a new & enlarged edition of Scripture History with Tables of names & chronology — with Synopsis of Jewish History from Nehemiah to Christ — and with a synopsis of Doctor Robinson's "Harmony of the Gospels with the chronology." #

# Note. could we secure Mr. Coleman's Maps on a small scale, or print a small edition of the size of his Atlas & secure those Maps & plates, in their present size it would form an invaluable text book for all classes of Biblical students.

Another work, "The outlines of Ancient & Modern History" of about pages not yet quite through the press, will, we hope, be a valuable addition to our Book Department.

The Morning Star has had a fair circulation & sustained its popularity.

As Mr. Lord who has the charge of the Depository is absent we must confine ourselves to a few particulars. The following is a brief synopsis of 1857.

| | Rec'd during the year 1857. | Given out in 1857. | On hand Jany 1. 1858 Books. | On hand Jany 1. 1858 Sheets. |
|---|---|---|---|---|
| Tam. Books. | 313 | 1,260 | 6831 | 21,990 |
| Eng. & Tam. Books. | 39 | 472 | 602 | 6,395 |
| English " | 83 | 630 | 2742 | 7,155 |
| Tamil Bibles | " | 32 | 15 | 62 |
| " Portions | 551 | 403 | 2582 | 9095 |
| Eng. Bib. & Tests | 7 | 33 | 140 | " |
| J. R. T. S. Books. | 500 | 612 | 991 | 2,445 |
| Tracts. | 27,540 | 32013 | 75,121 | " |

Note. Some of the Books & Tracts given out from the Depository are still on hand at the several Stations. Not all of them distributed

6. Medical Department.

Two Medical Assistants and eight medical students are now connected with the Mission but as Dr. Green is absent the number of patients treated is unknown.

7. Extracts from the Reports of the Stations

Tillipally.

The Report of this Station concludes thus: "On the whole

while my very scanty labors at this Station have been very pleasant & encouraging. But the necessity of Pastor residing at the Station never appeared more important & the labor which any one can bestow at such a distance & to such disadvantage never appeared more insignificant. More like a lingering death than living progress".

Panditeripo

Mr. Sanders who has the charge of this Station writes, "On account of the departure of Mr. Howland to America in the early part of the year the care of the Church was given to the present pastor. During 9 months of the year Dr. Green had the care of the Station & attended to all the duties connected with the Church excepting the administration of the Sacraments. Peace & brotherly love have generally prevailed among the members. There has been no special outpouring of the Spirit. The appointed means of grace have been statedly used & the church has not been left without the blessing of the Lord"

Batticotta

In the Report of this Station, Mr. Sanders writes, "The cases of interested persons are quite numerous, & new ones are occasionally brought to light. Some of those who were apparently wrought upon by the Spirit have turned back to the world & walk no more with us, & yet the whole number of inquirers is not diminished. The work most needed for strengthening christian influences seems to be frequent pastoral visitation to the members of the Church, — systematic instruction to the interested — & the full & free proclamation of the Gospel to all. It is

very pleasant to be able to trace many of the best influences at work in this field to the efforts of private christians"

Manisy.

The Report of this Station says "almost all my care for the short time I have had charge of Manisy, has been directed to the Church, & though my appointments have often been interrupted, I have much encouragements to hope that we may soon see a more constant attendance on the Sabbath & at weekly lectures,—and that more interests in their daily duties as christians is beginning to be felt by some of the Church members. Long patience however & a plain, faithful proclamation of both Law & Gospel on the part of the Pastor with a prompt and judicious discipline of the Church will be necessary."

Odooville

At this Station there has been some progress in the pervading leaven & some few evidences that our labor has not been in vain. During the middle term (in July) there were encouraging symptoms among the pupils in the Hem. Board. School but the cloud passed over with but little abiding influence. As a church we have gathered our Manna with cold hearts, & come to our feasts as common things

Odoosiitly.

As Mr. Lord is absent we have no Report—but should mention that he is much encouraged in his work.

Chavagachery.

The Pastor of this Station thus writes: "At a certain

meeting held in September when most of the male members were present, the subject of charity was discussed & they unanimously resolved to give a tenth of all their income unto the Lord. During the past year an aged ~~wid~~ female about sixty was admitted to membership on profession of faith. She is the mother of one of the two Mogamaly young men who were admitted to the church last year. He, under God, was the instrument of her conversion. At Olsan, around the residence of our Catechist, there has been some stir among the Roman Catholics. One man on account of his noncompliance with the demands of his priests was excommunicated & anathematized. He has been with his father a regular attendant upon the protestant service for more than a year. He is reading the Bible also, a copy of which he lately purchased. An old convert from Roman Catholicism living in the same village has been severely tried by the conduct of his children & others. He was, while very sick, urged by them to return to his former faith & contrary to his wishes, was carried by them to the priest & almost tortured by them in order to induce him to confess. But upon his refusing to do so, he was sent back to the house of his son who was strictly forbidden to allow any protestants to hold converse with him. Upon his invitation, while thus confined, our Catechist going to see him only as far as the gate of the house, was severely abused & illtreated & would have been beaten had it not been for the presence of some persons favorably disposed to protestants"

## Remarks.

The general tone of the Reports from all the Stations is encouraging.

Considering the great & severe reductions of our

Missionary Strength within the past few years — the increasing cares & labors thrown upon the few — and the impossibility to do any thing more than a small fraction of the many things pressing on us, the past year (1857) may be considered as giving decided evidence that "though cast down we are not forsaken".

We shall look for the arrival of the Missionaries now on their way to us, with great interest & hope that others may soon be found who will be willing to cast in their lot with us.

Whatever may be the will of God towards this Mission at present. "He will not always chide, neither will he keep his anger forever."

With Christian salutations

Levi Spaulding

The Rev. R. Anderson D.D.

Cor. Secy of A.B.C.F.M.

Mission House

Boston

Ans. Apr. 5/57

Jno. Alport, Boston Mass. 1857

Rec'd. May 5. 1858.

Rev. M. D. Sanders. 80

Rec'd. May 18.

Batticotta. March 24, 59

My Dear Dr. Anderson -

I have the pleasure of forwarding by the present Mail the Annual Letter of our Mission. It has been ready three or four weeks but Extra cares & a little sickness have prevented my copying it until now. I think it gives a pretty correct view of our work, so far as it can be represented in a letter in which all unite. All of the brethren could not sympathise with the sentiments contained in some of the Extracts from Reports, but it seemed best to put them in the letter that each one might express his own views -

Our Secretary has probably informed you of the stationing of Messrs. Hitchcock & Quick. & of the work which the Mission has requested me to undertake. We are now occupying the old Seminary House at Batticotta & some of the weeds & rubbish are disappearing from the Compound. Last Saturday 18. lads were examined (out of about 40. candidates) for the purpose of forming a Class for the Training School. & 15. of them have been accepted. I have not the Report of the Mission on the formation of the School by me but its main features are the following:-

It is to be called "The Theological & Training Institution".

The instruction is to be given in the ~~vernacular~~ Tamil language.

The age of the pupils is to be 18. years & onward.

The pupils are to be members of the Christian Church.

There may be three Classes. one for Teachers - one for Catechists one for Pastors. & the length of time for study is to be three years for teachers - two for Catechists one for Pastors.

Board & Books (text) to be fixed by the Committee (Messrs Spaulding & Hitchcock) with the Principal have the control - &c. of the School. If there are exceptions made in regard to age & Church membership, they are to be referred to the Mission.

I have very reluctantly accepted this work.

1st My Knowledge of Tamil is not sufficient for such a position.

2d. I fear that my health will fail in it &

3d. My heart is in the Village work.

And yet I have regarded the work as of such vital importance in connection with our Mission that I could not hesitate when the question of its being undertaken or not seemed to rest with me.

Very sincerely yours,

M. D. Sanders

# Annual Letter
## of the
# American Ceylon Mission.
## 1858.

Jaffna February 24. 1859.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.

Rev. & Dear Sir.

In recounting our labors for the past year, it is with feelings of gratitude & thanksgiving, that we would, first of all, acknowledge the mercies of our God in all His dealings with us. Though some of us have, in His wise providence, been laid aside from active labor in this part of His vineyard, none of our number have been removed by death. We have been weak - exceedingly weak, but God has been our strength & has impressed upon us the great & precious truth that it is "not by might nor by power but by His Spirit" that the work of Salvation is to be carried forward.

The year opened with Messrs. Spaulding, Hastings, Lord & Sanders in the Mission. But even then Laura, the only child of Mr. & Mrs. Lord, had entirely lost the use of her left leg. & at the first meeting in January it was the

unanimous advice of the Mission that Bro. & Sis. Lord, proceed immediately to Madras for medical assistance. After a residence of about 6. months in Madras, their physician recommended that they go to the Pulney Hills for the benefit of the health of the whole family. During the time of their stay in Madras, Mr. Lord came down to Jaffna in Company with Messrs. Hitchcock & Quick, & from Exposure to the sun during their passage or from some other Cause, he has been compelled to refrain almost wholly from reading & writing until the close of the year. They are still on the Pulneys, but the health of the family is much improved. We hope to welcome them back to Jaffna before the middle of 1859.

About the 17. of March, Mr. Spaulding left Jaffna & proceeded via Madras, as delegate from this Mission, to the South India Missionary Conference at Ootacamund on the Neilgherry Hills. The sittings of the Conference continued from the 19th of April to the 5th of May. Mr. S. reached Jaffna via Madras on the 22d of June, having been absent three months & two days.

Messrs. Hitchcock & Quick with their wives arrived at Madras on the 15. of March. After a short stay in the city, they embarked in a native vessel for Jaffna in Company with Mr. Lord. Their passage, from the 2d. to the 30th of April, was very long & tedious & we began to entertain fears for their safety. At length our

our anxieties were removed & our hearts gladdened in welcoming to Jaffna the long promised & long expected reinforcement. Since 1816 there has not been a time before when only two missionaries have been in the field to ~~welcome~~ receive those whom you have sent unto us. Bro. Hitchcock has resided at Manepy & Bro. Quick at Panditeripo & the special work of each, for the year, has been the acquisition of the language.

Messrs. Hastings & Sanders have been on the ground through the year.

From the above remarks, it appears that 33. months of missionary labor have been expended on our field during the year 1858. In 1857 the amount of expenditure was 66. months. in 1856, 92 - in 1855, 109. So that the amount of missionary labor last year was less than one third of what it was in 1855.

Miss. Agnew has continued her labors successfully & uninterruptedly in the Female Boarding School at Oodooville.

During the year, Mr. Spaulding, resident at Oodooville, had the Charge of Oodooville, Oodoopitty & Tillipally Stations. Mr. Hastings, resident at Manepy, had the Charge of Chavagachery & Manepy Stations. Mr. Sanders, resident at Batticotta, had the Charge of Batticotta & Panditeripo Stations & the Islands.

# ~Churches~

The following Table shows the pastors, the membership, the changes of the year, benevolence, &c. for the year.

## ~Table~

| Names of Churches. | Names of Pastors. | No. of members Jan. 1. 1858. | No. added on prof.n in 1858. | No. received by Certificate in 1858. | No. dismissed by letter. | No. of excommunications. | No. of deaths. | Membership Dec. 31. 1858 Males. | Females. | Total. | No. of resident members. | No. of non-resident members. | No. in suspension. | No. of marriages. | Contributions to religious & benevolent objects £. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Batticotta | Rev. M. D. Sanders | 111 | 8 | 9 | 20 | 6 | 3 | 64 | 35 | 99 | 76 | 23 | 9 | 5 | 38 | 4 | 6 3/4 |
| Caradive | " M. Cornelius | 10 | 2 | 3 | 0 | 0 | 0 | 10 | 5 | 15 | 15 | 0 | 0 | 1 | 4 | 16 | 11 3/4 |
| Chavagachery | " T. P. Hunt. | 36 | 1 | 4 | 8 | 0 | 1 | 16 | 16 | 32 | 30 | 2 | 2 | 0 | 8 | 5 | 7 3/8 |
| Manepy. | " E. P. Hastings. | 56 | 1 | 10 | 6 | 1 | 1 | 33 | 26 | 59 | 57 | 2 | 1 | 0 | 14 | 4 | 1 1/8 |
| Oodooville. | " L. Spaulding. | 100 | 13 | 9 | 13 | 0 | 1 | 45 | 63 | 108 | 93 | 15 | 1 | 3 | 19 | 1 | 8 1/2 |
| Oodoopitty. | " " " | 23 | 0 | 0 | 1 | 0 | 0 | 15 | 7 | 22 | 19 | 3 | 0 | 0 | 2 | 8 | 3 3/4 |
| Panditeripo. | " M. D. Sanders. | 40 | 3 | 4 | 2 | 0 | 0 | 21 | 24 | 45 | 39 | 6 | 2 | 1 | 6 | 13 | 0 1/2 |
| Tillipally. | " L. Spaulding. | 44 | 0 | 3 | 4 | 1 | 0 | 24 | 18 | 42 | 37 | 5 | 2 | 1 | 4 | 8 | 8 1/2 |
| Valany. | " D. Hickney. | 0 | 0 | 14 | 0 | 0 | 0 | 10 | 4 | 14 | 14 | 0 | 0 | 0 | 0 | 14 | 0 |
| | Totals | 420 | 28 | 56 | 54 | 8 | 6 | 238 | 198 | 436 | 380 | 56 | 17 | 11 | 98 | 17 | 0 1/4 |

It will be seen by the above statistics that the number of our Churches is nine & each will be noticed in its alphabetical order.

Batticotta. In the Statistics of this Church, the number of dismissions by letter, the number of

Excommunications, the number of suspensions & the number of absent members is especially large. Fourteen members were dismissed to form a new Church on the island of Valany. The six persons Excommunicated had long been in a state of suspension & five of them were non-resident members. Six of the nine in suspension belong to the village of Sangany. They were formerly Romanists & their suspension occurred in connection with a partial, if not a final, return to that Church. The twenty three absent members are most of them graduates of Batticotta Seminary. They are in different parts of the Island & on the Continent.

The pastor says - "At one time during the year the Lord seemed to be very near - He was apparently knocking at the door of many hearts & a spirit of prayer prevailed. But 'Satan came also' & the great blessing was not received. Meetings were solemn & payment, & some of the members were profited. The year, as a whole, has been one of lights & shades. In some respects there has been a decided gain; in others, a loss. And at the close of the year, our feeling is that our true place is at the foot of the Cross. May Jesus meet us there with the special blessings of the Holy Spirit."

Caradive. This Church was organized in 1855 & a native pastor was ordained over it. At the time of its formation, there were seven members. There are now fifteen. During the year a little Chapel has been

Completed in the village of Palautaly where most of the members live. It was dedicated the last of December & is a convenient place of worship. The Church seems to be growing in piety & in numbers under the ministrations of its present pastor. Though very poor, the members have given, in connection with the special Effort to complete their Chapel, £.1.18.3½ more to benevolent objects than they did in 1857.

Chavagachery. The Church at Chavagachery has also been under the care of a native pastor since 1855 & it is in an encouraging state of progress.
The pastor says. "There has been a pleasing degree of consistency & activity in the Church, & harmony & good feeling have continued between the different members. The past year has been one of considerable trial to one or two individuals in reference to Christian marriages, & we record it to the grace of God that they have been enabled to stand so firm in opposition to persecuting & influential parties & pray that the same Spirit of God may enable them to stand until the end. Though there have not been many additions to the Church during the past year, the pastor rejoices to state that there are a good number of inquirers in the different parts of this field concerning several of whom there is much hope, & the prospect for the increase, piety & stability of the Church was never so bright as at the end of this year. Near the close of the year there was held the Annual meeting of the Church.

On that occasion there were convened an unusual number of Christians & heathens. The meeting was one of very much feeling & interest to all present."

Manepy. The present pastor took charge of the Church at Manepy from the beginning of the year. Respecting it he says. "There are yet too many in the Church at Manepy whose religion seems to consist only in an outward profession, & there is reason to believe that some, by their inconsistent walk, bring reproach upon the religion of Christ. For the last 6. or 7. months the Sabbath School has been in charge of Bro. Hitchcock & has increased in interest. Several new teachers have been secured & there has been a manifest improvement in the regularity of the attendance of the scholars. Two weekly prayer meetings - one for Manepy South & Navaly, & the other for Manepy North - have been sustained for the greater part of the year. They have been held at the houses of the Church members in rotation on Thursday Evening & attended generally by the Missionaries at the Station. The one at North Manepy has been attended by most of the male members of the Church residing in that quarter. The other has not been so well attended. With the exception of 3. or 4. persons, the Church members in South Manepy & Navaly have shown very little interest in sustaining the prayer meeting."

Odooville. The pastor says. "Within the past year there has been no uncommon religious interest, nor has there been any root of bitterness springing up to trouble us. We observed the 24th of September as a day of fasting & prayer. & about a month after that ten of the pupils in the Female Boarding School, of their own accord, agreed to observe the last Friday of each month as a season of fasting & to contribute a part of their food that day for Charity. The last Friday of the year, being the last day, the whole Church observed it as a day of fasting, prayer & thanksgiving. The Fathers' weekly meeting is now changed to a weekly meeting at the house of each Church member alternately. The maternal meetings have been continued, well attended & encouraging."

Odoopitty. Mr. Lord, the pastor of this Church, has been absent the whole year. & the Church has been under the care of Mr. Spaulding. He says - "I have visited this station but once a month during the year & have spent only two Sabbaths there, when we have observed the Communion Seasons". The Church has enjoyed four Communion Seasons during the year, two of which have been attended by other missionaries.

Panditeripo. The pastor says. "In connection with the suspension of Mr. S. Payson & some other causes, there has been considerable feeling of an unpleasant nature between three or four of the members. I think it has nearly passed away & yet there are

√ p. 1

indications occasionally that brotherly love & sympathy do not exist to that extent to which it is desirable they should. The benevolence of the Church has amounted to nearly twice the sum of 1857. There are a few inquirers & the members generally are encouraged in view of what the Lord has done for them."

Tillipally. This Church has been under the pastoral care of Mr. Spaulding of Oodooville. There have been few changes in it during the year. The pastor makes no remark respecting its present condition.

Palany. This Church was formed in Augt. & it is composed of those members of the Church at Batticotta who were living in Palany & Narantany. The pastor is a native, a graduate of the Batticotta Seminary & a son of Christian parents. He receives his support from the Jaffna Native Evangelical Society.

// In connection with all of our Churches in addition to the regular services of the Sabbath, there is a Church prayer meeting during the week. In most of them there is a female prayer meeting, a mothers' meeting &, in some of them, a fathers' meeting. //

The Churches with Native pastors are encouraged to contribute to the support of the gospel. During the year the Church at Caradive has given 8/6½ & the Church at Chavagacherry 59/10 to this object.

// The means of grace for the development & growth in piety of our Churches have been faithfully used. The Missionary pastors have been hard pressed with other duties & cares, yet they have endeavored conscientiously to devote to pastoral work that part of their time & strength which the emergencies of the Mission & the leadings of Providence seemed to demand.

The Contributions of the native Christians to various objects of a benevolent & religious nature have amounted to £. 98. 17. 04. This is an increase of £. 11. 0. 7¼ over the contributions of 1857. In view of the hardness of the times, this increase, though small, is a pleasing evidence of the growing interest of our little Churches in the advancement of Christ's Cause in the land. //

## Native Pastors.

Our native pastors are now three – Rev. M. Cornelius, Rev. T. P. Hunt & Rev. D. Stickney. Mr. Stickney was ordained in September. His Church is on the island of Palany & he receives his support from the Jaffna Native Evangelical Society. Respecting our native brethren who are acting as pastors, we have many fears & many hopes. Their responsibilities are weighty & their experience is small. In many respects their advantage over the Missionary pastor is very great. They are perfectly familiar with the language, the figures of speech & the modes of thought of the people.

They are in circumstances in which they may form correct opinions respecting the piety of the members of their Churches. They are in no way connected with their Converts as paymasters. They know the avenues which lead to the hearts of the Tamil people. They can labor among their people at all hours of the day without fear of sun-stroke & any of the other disasters wh. compel foreigners to exercise great care in this Climate.

On the other hand, they do not possess the confidence of the community equally with the Missionary. The missionary's character is of longer standing & more thoroughly tested. His resources of knowledge & experience are greater, & in circumstances of perplexity & trial he is less liable to yield to the pressure of undue influences.

// It has been the object & special care of the Mission to place the native pastors & their Churches in the most favorable circumstances for success, & none of our churches are in a more hopeful state than theirs. In this department of our work, "the pillar & the cloud" have seemed to go before us & the indications of Providence are that we should move judiciously & steadily forward.

During the past year we have spent two days with our native pastors in the discussion of subjects bearing directly & practically upon the Churches. These meetings have been deeply interesting to us all.

## Prospective Church Organizations.

We know not what the leadings of Providence will be, but we confidently expect that the Lord will ere long open the way for the formation of other Churches in our field. There are four or five localities to which we are looking with strong hopes. Navaly, Alaverty, Sangany, Rungertiwo & Usan have each Christians enough for the purpose of Church organization, but in some of these localities a suitable person for pastor is not found, & in others the membership is such that there are not persons who are fitted for office-bearers. We did hope, during the year, to make preliminary arrangements for a Church at Navaly, but circumstances have been such that we thought it wise to delay a little longer.

## Native Preachers.

At the beginning of the year Messrs. N. Niles, S. Payson & D. Stickney were licensed preachers. Mr. Stickney has been ordained as a pastor. Mr. Niles is stationed at Batticotta & assists the pastor in preaching on the Sabbath & in conducting other meetings. Mr. Payson is in Government employ & has preached only once or twice during the year. He has also been suspended from the privileges of the Church for irregularity in connection with his daughter's marriage.

# Catechists.

It is usual to give the account of attendance at meetings. &c. in connection with the report of the Churches. Wishing to let each Catechist stand connected with his own field of labor & with the interests of that field, the account of meetings is entered in the following Table. The names of some of the pastors & preachers are also included that the attendance at their meetings may also appear.

## Table.

| Names of persons in Charge. | Office | Places of labor. | Sabbath Meetings A. M. | | | | P. M. | | | | Weekly chh. prayer meeting | | | | No. of Eve. Meetings |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | men | women | Children | Total | men | women | Children | Total | men | women | Children | Total | |
| | | **Batticotta.** | | | | | | | | | | | | | |
| N. Niles. | N. Preacher | Batt. Center. | 24 | 11 | 150 | 185 | 16 | 1 | 15 | 32 | 32 | 6 | 0 | 38 | 6. |
| A. Backus. | Cat. | N. Analy & Sangarette | 8 | 6 | 27 | 41 | 3 | 2 | - | 5 | | | | | 34. |
| S. Burl. | " | S. Analy & Kadikamy | 6 | 2 | 26 | 34 | 3 | 0 | 20 | 23 | | | | | 30. |
| A. Anketell. | " | Moolai, Tolpuram & Paimbaly | 4 | 3 | 31 | 38 | 3 | 4 | 45 | 52 | | | | | 38. |
| A. Bryant. | " | Sangany & Bat. East. | 10 | 2 | 24 | 36 | 4 | 1 | 12 | 17 | | | | | 61. |
| R. Crossett. | " | Batt. West (part of year) | 7 | 1 | 25 | 33 | 4 | 0 | 20 | 24 | | | | | 40. |
| | | **Chavagacherry.** | | | | | | | | | | | | | |
| T. P. Hunt. | Pastor | Station | 11 | 4 | 17 | 32 | | | | | 4 | 3 | 2 | 9 | |
| B. Levins | Cat. | Mesaly & Katchay | 8 | 1 | 23 | 32 | 11 | 2 | 2 | 15 | | | | | |
| J. B. Lawrence | " | Varany Station | 6 | 3 | 50 | 59 | 7 | 1 | 24 | 32 | | | | | |
| T. J. Lee. | " | Usan | 8 | 2 | 13 | 23 | 6 | 4 | 6 | 16 | | | | | |
| J. Emerson | " | S. Muttaville | 6 | 3 | 11 | 20 | 7 | 2 | 5 | 14 | | | | | |
| Simon | Colporter | Tanangalappo | | | | | 16 | 20 | [illegible] | 13 | | | | | |
| J. Alexander | teacher | N. Muttaville | | | | | 7 | 2 | 13 | 22 | | | | | |

| Names. | Office | Field of labor | Sabbath Meetings | | | | | | | | Monthly Chh. mns. | | | | Eve. Mtg. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | ~ The Islands ~ | | | | | | | | | | | | | |
| G. M. Boardman | Cat.st | Pungertive ~ | 5 | 6 | 40 | 51 | 4 | 6 | 36 | 46 | 4 | 5 | 40 | 49 | 0 |
| M. Cornelius | Pastor | Caradive ~ | 8 | 6 | 34 | 48 | 7 | 6 | 22 | 35 | | | | | 0 |
| D. Stickney | " | Palany ~ | 7 | 5 | 50 | 62 | 5 | 2 | 24 | 31 | | | | | 0 |
| C. Bartlett | Cat.st | Naranlany | 5 | 1 | 12 | 18 | 3 | 3 | 2 | 8 | | | | | 0 |
| | | ~ Manepy ~ | | | | | | | | | | | | | |
| E. P. Hastings | Pastor | Station | 30 | 11 | 110 | 151 | | | | | 15 | 3 | 0 | 18 | |
| S. Moody ~ | Cat.st | Annacotta ~ | | | | | 5 | 1 | 23 | 29 | | | | | 50. |
| S. Farrar | " | Karttoody ~ | | | | | 8 | 0 | 30 | 38 | | | | | 50. |
| Catharaman | " | Navaly ~ | | | | | 10 | 3 | 12 | 25 | | | | | 20. |
| | | ~ Oodooville ~ | | | | | | | | | | | | | |
| L. Spaulding | Pastor | Station | 35 | 40 | 126 | 201 | 10 | 6 | 45 | 61 | | | | | |
| M. Welch ~ | Cat.st | Alaverty ~ | 10 | 9 | 40 | 79 | | | | | | | | | |
| T. Stockton | " | Kokoville | 15 | 0 | 56 | 71 | | | | | | | | | |
| E. Moore | Teacher | Erlaly | 10 | 3 | 56 | 69 | | | | | | | | | |
| | | Oodooville East | | | | | 5 | 10 | " | 15 | | | | | |
| C. Mann | Cat.st | Sanguvaly | | | | | 8 | 13 | " | 21 | | | | | |
| — Parsons | Colplr | Malpattoo | | | | | 3 | 10 | " | 13 | | | | | |
| T. Spencer | Cat.st | Canderody | | | | | 3 | 8 | " | 11 | | | | | |
| | | " E. Sanguvaly | | | | | 23 | " | " | 23 | | | | | |
| | | ~ Oodoopitty ~ | | | | | | | | | | | | | |
| B. H. Rice | Cat.st | Station & ~ | 10 | 2 | 70 | 82 | 15 | 0 | 5 | 21 | | | | | |
| J. Birdwood | " | Valvetty | 15 | " | 56 | 71 | | | | | | | | | |
| T. L. Hamner | " | Tondymannar | 2 | 1 | 36 | 39 | 3 | " | 30 | 33 | | | | | |
| J. Adams | " | Atchuvaly & Navathedy | 6 | 1 | 40 | 47 | 15 | 4 | 20 | 39 | | | | | |

| Names. &c. | Office | Field of labor | Sabbath Meetings | | | | Weekly Ms. | | | | Eve. Ms. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | **Panditeripo** | | | | | | | | | |
| | | Station | 17 | 14 | 24 | 55 | | | | | |
| A. Lovell | Cat.st | Mariankoddai & Matthagal | 2 | 2 | 2 | 6 | 15 | 1 | 40 | 56 | 9 | 7 | 15 | 31 | 38 |
| J. Gregorie | " | Sulipuram | 3 | 3 | 26 | 32 | 3 | 3 | 23 | 29 | | | | | 22 |
| S. J. Ropes | " | Sittankerny & Samdilapay | 6 | " | 40 | 46 | 4 | 6 | 30 | 40 | | | | | 8 |
| J. S. Tappen | " | Paungaam & Chilaly | 5 | 3 | 26 | 34 | 5 | 4 | 20 | 29 | | | | | 25 |
| | | **Tillipally** | | | | | | | | | |
| S. Williams | Cat.st | Station | 15 | 5 | 35 | 55 | 4 | 2 | " | 6 | | | | | 45 |
| T. Snell | " | Mavittypuram & Pannaly | 18 | 4 | 47 | 69 | 5 | " | " | 5 | | | | | 45 |
| S. Hemphill | " | Kottugam & Mallagam | 8 | 3 | 30 | 41 | 12 | 2 | 33 | 47 | | | | | 40 |

It will be seen by the above statistics the 28 of our Helpers (Excluding Bartlett of Navantany who is supported by the Jaffna Native Evangelical Society) labor as Catechists. Each of them has a distinct field for which he is responsible. He attends all the meetings held within that field & takes the Charge of them, if the missionary be not present. The above Table gives a nearly correct view of their stated meetings. A few of the meetings were attended by persons whose principal work was not the Catechetical.

The statistics also show that there have been 32 Sabbath A.M. Meetings in as many different localities or a total of 1664 meetings with an average attendance of

There have been meetings Sabbath P.M. in 35 localities or 1820 meetings with an average attendance of —
Weekly Church prayer meetings have been sustained in 12. places, but the statistics of attendance are not complete. 552. Evening meetings have been reported. From three stations where many have been held the number has not been obtained.

All of our Catechists with two exceptions have a greater or less acquaintance with the English language. They may consult English books with comparative ease & a few of them are benefitted by the practice.

During the year we have followed no uniform course of instruction for the improvement of our Catechists. Each missionary has given those under his own supervision such instruction as time & circumstances would allow & such also as would have a direct bearing upon their work.

The aim of the missionary in regard to each catechist is that he should carry the gospel to every part of his specific field. In doing this he meets with those who are more or less inclined to earnest inquiry & to the religion of the Bible. These he visits weekly or semi-weekly & gives them instruction from the Word of God. It is also a part of his duty to hold meetings with & labor for the spiritual growth of the Christians within his field.

All of our Catechists report their daily

labors to the Missionary in Charge. & at the End of the year each furnishes a synopsis of his work for the past twelve months. From their annual reports I take the following Extracts which will exhibit their views of the Village work.

Batticotta Station. One of them says. "The Schools have been in a prosperous state & the advancement of the boys' School in numbers & learning has been remarkable. The professed Children of God have been faithful during the year & through them God has been glorified. Among the heathen the gospel way of Salvation has been clearly made known & the Effect has been seen in their manner of talk. There is some hope that a few of them will soon be numbered among the people of God".

Another says. "It has been my plan to visit regularly the members of the Church belonging to my field for prayer & for the training of their Children. Respecting the people at large it is to be noticed that there are those who are opposed to religion; those who are rather indifferent both as to their own religion & to Christianity; & those who are convinced of the Excellency of Christianity, but are not decided to reject heathenism, on account of worldly considerations. In looking at the state of things I am encouraged to notice that the truth as it is in Jesus is taking hold. I am also led to feel that all our Efforts, without the outpouring of the Spirit of God upon them, will be of no avail."

Another says. "The Church (10.) members have been visited weekly & individually for religious conversation & devotional Exercises. Three of them have joined the Church during the year. There are three inquirers who are visited regularly. In regard to my labors among the heathen & to my work in general, I find cause to thank the Lord & take Encouragement."

//Another, after speaking of the various means used, says. "By means of these agencies the knowledge of the gospel has been considerably diffused among the people. I believe the time will come for an unusual hunger & thirst after the word of God & that in a few years thousands of my countrymen will be brought into the marvellous light of the gospel."

Another, at the close of an interesting account of his labors, says. "I believe the time will come for an unusual hunger & thirst after the word of truth: for truth is mighty & will prevail. We should keep ourselves prostrate at the footstool of mercy, under the conviction that the conversion of the world to Christ must be effected 'not by might nor by power but by the Spirit of the Lord of Hosts.'"//

The Catechist at Pungertivo says. "There are ten Ch. members here. & four Candidates. I lead these Candidates by talking with them, by reading the word of God to them, by sometimes asking them to pray & by praying with them myself. I cherish the hope that the seed sown among the people will take root & produce fruit at

its proper season. The Almighty God has said that the isles shall wait upon Him."

Chavagachery Station. The Report of the Station says of one. That he labors alone among 11.000 souls. He has a hard field to cultivate & there have been no special results of his labors apparent. Another occupies a field in which there are seven Christians besides himself & wife. He meets with much Encouragement. He mentions six persons whom he regularly visits who manifest an interest in the truth. Of an aged female he says. She keeps the Sabbath, attends meeting regularly, is in the habit of daily prayer & listens with attention to his instructions. Another, who had labored principally in Katchay, Mesaly & Tanan Kalappoo, speaks of two or three cases of marked interest in different parts of his field.

Another says. "That drunkenness prevails fearfully in his field. He reports five adults under instruction, three of whom are females. There are but two Church members in his field. He mentions the death of a man who was formerly under instruction & was almost persuaded to be a Christian. He says. "His death was very dreadful. His last words to me were, Oh! Sir. I neglected your kind advice & entreaties to repent & now I am going to hell to be tormented there eternally. What shall I do? There is no way of Escape for me."

Manepy Station. One of the Catechists says— "In the place where I now labor I see some Encouragement. There are 10. or 12. Christian families whom I visit weekly, read & explain a Chapter to them & pray with them. In these families, there are ten Church members whom I thus Endeavor to lead on in Scripture Knowledge. With one or two exceptions they are somewhat regular in attending divine Service on the Sabbath. One female, the daughter of a Ch. member, though she does not attend service on the Sabbath, seems to give Evidence of being a Christian. A young man near the Station is roused to feel anxious about his soul & is regular in attending religious meetings & my family prayers in the morning. Three others manifest more or less interest & still another is reading the Bible in Course & makes inquiries about different points from me when I go to see him."

Another says. Haddudy is the most promising part of my field & he speaks of 4. or 5. young men who manifest some interest in listening to the truth. two of whom. the School master & his brother the Vedahn. express full Confidence in Christianity, but stand back from an open profession of it for fear of their relatives.

Another, an aged Catechists, labors in Navaly & visits weekly the village of Tanny. A part of his duty is to visit regularly the Christian families in his field.

Panditeripo Station. After speaking of other villages, one of the Catechists says of his work in Mathagal. "The heathen & Romanists are more unlearned & the influence of the gospel is prevailing among them. When I hold meetings on Sabbath & Thursday Evenings & during the moon-light Evenings, a large Congregation of people come together. They receive kindly small tracts & cheerfully buy portions of the Scriptures."

Another says. "Cases of interest are several but none of them are very marked. I labor mostly with the Nalavas & Carpenters among whom I find a listening Ear & a submissive Spirit. I have, therefore, Encouragement in them."

Another says. "The pure doctrine of the Bible has so affected the foolish notions of different Classes of people as to force them earnestly to acknowledge its truth & purity, & to approve openly the good Example of its faithful professors. Nevertheless, when they are called to Embrace such a true religion, they endeavor to make Excuses. Some of them like Agrippa. Some like the rich man. Others like those called to the wedding & many others like the Pharisees, sticking to outward purity & Caste distinctions."

Oddooville Station. After speaking at length of his various labors & of different Classes of people, One says. "Consequently they feel discouraged

& fail, as if it were too late for them to study the truth. Others wish to study these truths, but being bound by the cords of this world, they do not devote a part of their time to this object. Under these circumstances, we, the servants of God, may be led to think that warm hearts & constant efforts should be enlisted in explaining the truth, that the people may understand what they are, where they are & whither they are going."

Says another. "Though many are walking in the region of darkness & shadow of death, there are a few here & there who open their eyes to see the rays of the gospel light & to walk therein. Let me be permitted to remark that those only (both males & females) to whom Christian instruction has been imparted in the Mission Schools come forward & acknowledge the truth without making any serious objections & haughty discussions. On the whole, there is no reason for discouragement. The word of God is "sure & steadfast." Christ shall rule over all nations. Though we do not reap immediate fruits, yet we have the great assurance that the seed sown in the various parts of our respective fields will bear fruit in due time & the Sun of righteousness shall shine forth in great brilliancy throughout our heathen lands."

And another, after referring to the School in Sangrvaly, says. "I am glad to say that this School is a great blessing to this village & I am of opinion that the

only medium we have to preach the gospel among our benighted Countrymen is by opening village Schools to Enlighten the rising generation, & I see by ~~this School~~ my Experience that this School helps me to have access to the parents of the pupils & others to read & Explain the Scriptures."

Another speaks of meetings & Schools & then says, "The Elder boys in the two Schools listen with great attention. Three or four of the boys in the School at Alaventy Station (Catechist's home) have joined the Class of inquirers & two of them are hopefully pious. In all convenient seasons of the year, Evening meetings are held & well attended, but I am sorry to report that theatrical Exercises in certain places in the neighborhood stand as obstacles to these meetings. My labors with the people in general, besides appointed days for meetings, have been interesting. I am happy to say that in many instances, I have been listened to & treated well."

Oodoopitty Station. One of the Catechists says. "I have been waiting for a long time to see the fruit of my labor & now, through the grace of God, I see that there are four persons preparing themselves to unite with the church of Christ. There are also others who are reading the Scriptures with an inquiring spirit. I hope that God will bless our Church by gathering in the scattered sheep."

One of the two Catechists living at the center or near the Missing House says. "The Station has suffered

in many things on account of the absence of the pastor for almost the whole year. Meetings have been, however, held as in former years. Two meetings have been held at the Station every Sabbath. The Church meeting has also been held on every Friday. & has been attended by the male & female christians at the Station & by the male members from the out Stations excepting Atchuvaly. Christ's Sermon on the Mount, the Epistle to the Romans, & a portion of the 1st Epistle to the Corinthians have been read & have furnished subjects for the remarks & exercises of the meetings. I have mostly confined my labors to Tanacaracuttchi this year. The people generally listened to the truth. In most of my calls religious conversation was followed by prayer. In some places portions of the Scriptures have been read & explained."

Tillipally Station. One says in closing his report, "In giving a general remark of the Community, it gives me pleasure to add that they have certainly a wish to hear & listen to what we have to say, but the bonds which bind them to their superstitions are too strong to allow me to hope that they will be easily broken."

Another speaks of the people as being some of them poor. some indifferent. some wishing to be inquirers &c, "The seat of heathenism & superstition is yet on the same basis as it was with those of

former times when there was bigotted idolatry & neglected learning. There are in my field two vernacular & one English Schools supported by the students & it is earnestly desired that the Mission Establish Schools in this field where it has only one.

It is principally through our Catechists that our work in oral preaching is carried ~~forward~~ on. The Missionaries preach whenever they can. They generally fill some pulpit on the Sabbath. Conduct the Friday meetings at their Stations, & attend & preach at the Evening village meetings when other duties will admit.

## Education.

1. Oodooville Female Boarding School.

On the 7th of September a class of 13 pupils graduated from this School. A Class of 12. entered the School on the 9th of November. At the close of the year the number of pupils was 4?. Respecting the School the Principal says. "Seven of those who left were admitted to our church on profession of their faith in Christ. There is now only one Church member in the School.

The age of those now in the first Class is about 14. For about two months past there has been an unusual seriousness on the minds of some ten or twelve of the older pupils & we hope that three or four have

received a change of heart & others have received impressions which we trust will never leave them."
After a remark upon the qualifications of the last received, he again says, "These & other facts touching female Education (the almost only hope of moral improvement or of Christian progress in any country) among us, are really distressing to my own mind. While almost the only hope of salvation for all future mothers is unquestionably in their Christian Education, & while even this centers principally in the O. F. B. School, why is it that we have but 30. or 40. of whom a small fraction only are sent out from time to time among the heathen while mere children & only one half matured in body or mind? With the exception of food & clothing, we might just as well have a 100. - half of whom might be blessed forever in such a season as the present. Were it not that we are driven to these necessities by a power that we cannot control, I should despair of future progress in our Mission on the principle that 'God helps those who help themselves.' Under such deductions & rules, the natural tendency is that faith diminishes into hope & hope deferred into indifference"
After speaking of the two Examinations, the Studies of the year, & the new Class, the Committee of O. F. B. School say - "Of the 12. forming the new class, one is over 15. years of age - one over 14. four are 13. four are 12. & two 11 years.

About half of the Class were well prepared to Enter the School - the other half poorly. Nine are Children of Christians & three of heathen parents. The whole number received to the School the last three years is 34. The previous six years - from 1850 to the End of 1855. 35 were received. The present number in the School is 43. of whom 2. are resident graduates. Of these 33. are children of parents, one or both of whom are Christians. & 8. are Children of heathen parents. There are two male & two female teachers. Of the pupils only one is a member of the Church.

In conclusion the Committee desire, with devout gratitude to God, to make mention of the work of grace which has been in progress during the latter part of the year. The Christians connected with the School have been awakened to more than usual Earnestness in prayer & Effort for the Conversion of others. Many of the impenitent have manifested anxiety for the Salvation of their Souls & it is hoped that some have been born again. May the Lord still more abundantly pour out His Spirit upon teachers & pupils."

## 2. Village Schools.

Forty (45) Five vernacular Schools have been supported & superintended by the Mission during the year. The following Table will Exhibit

many of the Statistics respecting them.

## Table

| Stations. | No. of schools. | No. of Pupils | | | No. of Bapt. Child.n | | | No. of readers | No. who can not read | No. of Recitations | Marking of Recitations | | | Amount of Tuition &c.d | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | boys | girls | Total | boys | girls | Total | | | | Good | Fair | Poor | £ | S. | d. |
| Batticotta | 8 | 181 | 71 | 252 | 10 | 14 | 24 | 113 | 84 | 38 | 19 | 17 | 2 | 2 | 16 | 4½ |
| Chavagachery | 8 | 204 | 23 | 227 | 7 | 9 | 16 | 63 | 102 | 29 | 9 | 16 | 4 | 2 | 7 | 6 |
| Islands | 3 | 113 | 17 | 130 | 6 | 4 | 10 | 56 | 57 | 24 | 12 | 12 | – | 1 | 4 | 4½ |
| Manepy. | 4 | 132 | 27 | 159 | 9 | 8 | 17 | 50 | 95 | 32 | 11 | 17 | 4 | 2 | 9 | 11⅛ |
| Vodooville. | 7 | 247 | 65 | 312 | 29 | 30 | 59 | 109 | 138 | 36 | 16 | 19 | 1 | 2 | 5 | 7 |
| Vodoopitty. | 4 | 216 | 3 | 219 | 3 | 2 | 5 | 73 | 126 | 37 | 18 | 15 | 4 | 4 | 1 | 2 |
| Panditeripo | 5 | 156 | 17 | 173 | 4 | 7 | 11 | 66 | 79 | 29 | 15 | 13 | 1 | 3 | 4 | 5½ |
| Tillipally | 6 | 153 | 34 | 187 | 11 | 6 | 17 | 51 | 101 | 36 | 18 | 15 | 3 | 3 | 6 | 10½ |
| Totals. | 45 | 1402 | 257 | 1659 | 79 | 80 | 159 | 581 | 774 | 261 | 118 | 124 | 19 | 21 | 16 | 3⅛ |

The studies pursued in these schools are the following. Viz. The Tamil Alphabet, a series of 5. Tamil Instructors, Spiritual Milk, Scripture Catechism, Spiritual Lamp, Bible Stories, Scripture History, Miracles of Christ, Two poems on the Bible, Tamil Grammar, Spiritual Songs, Elements of Geography, Arithmetic, Negandu (Tam. Dictionary), Anatomy (Catts's Translated), Translation of Gallaudett's Nat. Theology, & two or three works on morals &c. by Tamil authors. The number who study the higher branches is very small.

These schools were all examined twice during the year by a Committee consisting of two Missionaries & two Catechists. The statistics were taken at the October Examination. Those who can read & those who cannot read, refer only to those who were present at that Examination. The Committee spent 24. days in the discharge of their duties.

In addition to the Examination of the pupils, the teachers have been examined twice during the year on studies bearing practically upon their work. In connection with these Examinations & the appearance of their schools, our teachers have been divided into three classes. The first class numbers 12. the second 17. & the third 15 – Total 44. The female teachers are not included & only one of the Assistant teachers was among those examined.

The view of the Mission respecting these schools will appear from the following Extracts taken from the Station Reports.

The Missionary at Batticotta says. "With two exceptions I have not even attended the monthly Examinations of the Village Schools. These Schools are not what they ought to be. nor are they what they might be, but they are all I could expect them to be with the amount of Missionary time that is bestowed upon them."

The Missionary in Charge of Chavagachery & Manepy says - Of Chavagachery - "There have been 7 Schools for boys & one for girls in operation during the greater part of the year - Of the teachers three are Church members. The number of pupils at the End of the year was 225. boys 207 & girls 18 - Of these 164. were in the 6th & 7th Classes & 22. only in the first three Classes". Of Manipy. "The teachers are all but one members of the Church. Of the pupils at the End of the year 156 belonged to the 6th & 7th Classes & only 23. to the first three Classes. The pupils are generally quite young. & but few of them remain long enough in the Schools to make very satisfactory progress. A large English School near the Station draws them off as soon as they have learned to read their own language indifferently."

The Missionary in Charge of Oodooville, Oodoopitty & Tillipally says. "I see that the Christian Vernacular Education Society' have 'Endorsed the figment that 'those who have studied English are spoiled for the work of Village Schoolmasters. Really if this English language is such a corrupter & disqualifier, we would all better study Latin & go to Rome. My Experience, however, is not so. Even wind-falls from Batticotta Seminary, when they can be secured, are more intelligent teachers than vernaculars.

Remarks on English

The simple facts of this case are (as with all others whose services ought to be secured to the Cause of Missions) that Missionaries will not give a man thus educated for teaching a Village School what he can get Elsewhere. & as soon as he finds that he is obliged to work harder for less wages as he looks at it & for a less honorable position, he is dissatisfied & goes off, just as any Yankee would. The Stigma is not to be foisted upon the English language, but upon what he calls necessity. The man wants a living & he knows, or at least fancies, that he is worth it, & if he cannot get the means for food & Clothing for himself (& for his family if he has one) among the Missionaries, he must go where he can. Necessity, whether fanciful or real (not the Knowledge of English) but necessity) drives him to other recourses. He has no pupossessions for foreign service. This is only one instance of many within the past five years to show how easy it is for a dexterous legerdemain policy to attribute undesirable results to wrong causes.

The present plan will secure only such men as Providence compels to stay at home or who are fit for no other situation.

Again. The policy which makes it necessary for every Schoolmaster among the heathen to be a member of the Church is almost as wise on Mission ground as it would be in America.

This rule there in my day would have deprived 2/3 of our district Schools in N. Hampshire of a teacher & left the Children & youth as it does here to the tender mercies of ignorance & heathenism. Facts there too as here show that simple Church membership does not always make a man the best schoolmaster. Besides, the rule, as in the case of the English language, is in the face of the facts & of God's blessing which have given India most or all she now has of Christianity & of enlightened progress."

3. English Schools.

The English Schools within our Mission field are supported by the natives. At the End of the year, there was one small School at Chavagachery, one at Palverttylany, one at Atchuvaly, one at Tillipally, two at Kaits. There is a school of about 60. pupils at Manepy & one of 142. at Batticotta. That at Batticotta is the farthest advanced & has 8. Ch. members & 30. baptised Children among its pupils. This School has received a grant from Government of £.50. for its teachers & another of £.45. for furniture, books. &c. So far as known the Bible is used as a reading & text book in all of these Schools.

Publication & distribution of books. &c.

School Books.

A general History in Tamil has been issued from the Press during the year. It was prepared by Mr. J. R. Arnold while a teacher in the O. B. C. School & was printed by the Mission at the Manepy Press. It is a book of 480 pages & is valuable as an outline of history. Edition 350 copies.

The Scripture Text Book, being a translation of the Irish Scripture Text Book & prepared by the Revd. M. Cornelius of Caradive, has been published by the South India Christian Sch. Book Society.

The Test of Religions, a volume of 463 pages in Tamil, was issued from the Manepy Press early in the year. It was prepared by the Revd. R. Breu of the Church Mission, Jaffna. & published by the South India Christian School Book Society. It is a valuable addition to our Tamil Christian literature & goes far to meet a want which we have long felt in reference to a work on the Evidences of Christianity. Many copies of this work & of the general history have been circulated in Jaffna by sale.

## Hand Bills.

Six Hand Bills have been published by our Mission for the special benefit of our Church members. The funds of the American Tract Society were used in meeting the necessary expenses.

The Hand Bills were as follows:-

Vol 3. 1. The New Year - 1. page - octavo. Sheet - Edition 500.
" 2. Benevolence - 2. " - " " - " 600.
" 3. The Sabbath - 4. " " " " - " 600.
" 4. Prayer - 2. " " " " - " 600.
" 5. Am I a Christian? - 2. " " " " - " 700.
" 6. A New Year's Gift - a plan for the reading of the Bible through in 1859 - " " " 700.
" Total of Copies - 3. 700

An edition of 2000 copies of the hymn, "Happy Land" in Tamil has been struck off for the Children of our Schools.

## Morning Star Newspaper.

The Morning Star has been issued Semi-Monthly & has had a Circulation of 657 copies. Of these 453 have been distributed within the peninsula of Jaffna. The total of Copies printed in 1858 was 17.000. The amount of receipts (2/- per copy) for subscriptions & advertisements was £. 76. 7. 9.

## Colportage.

Aside from the books sold at our Depository in Manepy, two persons have spent most of their time in the distribution of religious & school books by sale. They have sold 1934 religious publications & 796. school books. Another person has also been employed as a Colporter, but his attention has not been directed so exclusively to the sale of religious books. Of the 1934 religious books

sold, 145 were either Bibles or portions of the Bible & 1380 were the Tamil Christian Almanac.

Colportage in Ceylon & India is in its infancy. & yet we do not see why that work is not as important here as it is in any Christian land. In the Early history of every Mission almost all religious & many school books, including the Bible, are distributed gratis. After a course of years the natural tendency of the rising Christian Community & of the heathen generally, is to feel that they have a claim to such books free of charge. Hence it is frequently the case, when rich men & their sons have come & asked for books & they have been refused except for a price, that we are met with the question "Sir, is not the object of your Mission the doing of charity?" The System of Colportage which we are now pursuing is a happy corrective for such a state of feeling in the Community & it is doing an important work independent of & beyond the influence of the other agencies of our Mission.

Our Catechists are in the habit of carrying religious tracts with them when engaged in village work. These they read or give away as circumstances seem to require. They also carry with them or have access to portions of the Scriptures. We do not now encourage the distribution of the Word of God gratis, except in cases in which there is a strong desire

to read & inability to pay. Experience has taught us that, as a general rule, in a community in which the Bible is so well known as it is in Jaffna, those who will read it candidly & with profit, will cheerfully pay the small price required.

Having touched upon the topics which usually receive attention in an Annual Letter, we will add a few remarks, bearing upon our Mission as a whole.

## Our Necessities.

1. We need a new impulse in every department of our work. For the past three years our burdens, which before were all that we could bear, have been constantly increasing. One Missionary in 1858 has attempted to meet the duties of three in 1855. In these emergencies we have labored incessantly that we might not lose what was already gained, but we have had no strength for aggressive movements. There are times when great interests are poising upon the efforts of a few months. The growth of these Churches & the salvation of this people require that we have the means to go forward & that soon. Whether the necessary laborers shall be sent into this harvest, is a question which, under God, the fathers & mothers & sons & daughters of the Churches of the Board must decide.

2. We need the prayers of the Churches that support us. We cannot do without them. We can make Efforts for raising local funds if necessary or we can reduce our expenditures in certain departments, but we cannot spare your prayers for Jaffna. It is with the deepest interest that we read the accounts of answers to prayer in the Great Awakening. We believe they are real. & we long to see the Evidence here in Jaffna of the American Israel wrestling & prevailing for the Salvation of this people.

3. We need a special revival in our own hearts. Perhaps this is our first & greatest necessity. We have earnestly hoped that a wave of the divine Influence which has touched so many hearts in our native land would reach even to our shores. For this we still wait & pray.

## Our Anxieties.

1. The development of our Churches. We now have a membership of 436. Some of them are under the pastoral Care of Missionaries & some of them under the Care of native pastors. The currents of worldly influence are setting strong & in various directions. It is a time when much pastoral labor & instruction are required, in order that piety may be developed & Error avoided. For this great work our strength is insufficient. //

2. The Educated & those who are being Educated. There are few Mission fields where the work of preparation has been greater than in Jaffna. The graduates of Batticotta Seminary & of our Village Schools are the leaders of the present generation. There are probably 300 pupils in the various independent English Schools in our Mission. One sixth of them are the sons of our Chh. members. We cannot be indifferent to their spiritual welfare & yet our only hope is in proclaiming the gospel in these villages & in acting as spiritual guides to these youths. The Community is so far advanced that it will not stand still. We must have strength to exercise a controlling influence or we must lose our vantage ground.

3. The rates of wages & a self supporting Christianity. Several of the graduates of the old Seminary are now receiving larger salaries than the Board allows to its India Missionaries. Those who have received the most ordinary Education will now command salaries which a few years ago were not received by our best scholars. We rejoice in their prosperity, but if persons of their Education & character are to be the pastors of our rising Churches & if as laborers in the Lord's vineyard, they are to receive salaries like others of their ability, the prospect does not seem encouraging for a self supporting Christianity.

Rev. Cure.

But we are not without - Encouragements - & we record it with thankfulness to the great Giver of every good.

1. That Messrs. Hitchcock & Quick have commenced their station work with the beginning of 1859. The former is stationed at Tillipally & the latter at Batticotta. The comparatively good health enjoyed by all the brethren & sisters now laboring in the Mission also calls for the expression of our devout gratitude.

2. In view of the amount of labor expended, the results of the last year are far from discouraging. In benevolence, in the attendance & the number of meetings, in the disposition of the Church & the people to move forward in the work of Education & Evangelization, there are indications which promise well for the future.

3. The <u>promises</u> of the Savior are most full, precious & encouraging. Exercising a living faith in these & possessing them as his inheritance, the Missionary can never be discouraged. It is upon the <u>promises</u> that we rely & <u>we know</u> that we shall reap, if we faint not.

In behalf of the Mission
Very sincerely & respectfully yours
M. D. Sanders

858. Jaffna Feb. 24. 1859.

Rec'd. May 18.

Ackd Augt. 17

Rd. Cat.

No. 38.

Myers &c

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# Semi Annual Letter.

Batticotta April 7. 1859

Rev. R. Anderson D.D.
Secretary to the A.B.C.F.M.

Rev.d & Dear Sir.

From October 1. to December 31. of last year there was little in my experience which is worthy of a formal report. The rainy season during which our work in the villages is less than at other times, & the accounts & reports of December, used up most of the three months. Near the close of the year the members of the Church at Batticotta expressed a wish that the statistics of the Church, from the time of its formation until the present, might be made out. Accordingly a Committee was appointed for that purpose. & the result (which, on account of imperfect records may be considered an approximation to correctness) you will be interested in reading. It is as follows. Viz. "Report of the Church at Batticotta.

from 1816 to 1858 inclusive.

In writing out the statistics of the Church

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at Batticotta, it seems desirable to divide its history into three periods, viz.

1st From its foundation in 1816 to the End of 1834.
2d " the beginning of 1835. " " 1846.
3d " " 1847. " " 1858.

The Church was originally formed at Colombo, & consisted of five Missionaries & four assistant female Missionaries. The first Communion at Batticotta was on the 29. of June 1817.

During the first period, the Church in Jaffna, as a whole, was in a state of formation, & the records do not indicate the intention of organizing many separate bodies. The accounts of Church formation are given in general & frequently the records are incomplete. To derive, therefore, correct statistics of the early history of the Batticotta Church does not appear practicable, unless we have access to other records than those in our possession as a Church. During the first four years the Church was principally composed of Missionaries. In 1820. it was formally divided into two parts, the one officiating at Tillipally & the other at Batticotta. However, the native Church members were kept in one body until August 3. 1831, when they were apportioned to the several Central Stations in which they were living

& Separate Churches were formed.

During the second period the Church assumed form & was enlarged. Many were gathered into it, but there seems a marked difference between this & the succeeding period as to the nature of the growth. The records indicate that the Church was under an almost constant discipline

It is during the third period that the Batticotta Church appears to have commenced forming character & to show permanent indications of vitality. Since 1846, the increase has been steady & may the Lord carry His cause triumphantly forward to the day of His coming. Though there appears to be no show of rapid growth, there has been a continued increase in the membership. Many have come from the professedly heathen & the increase of female members & adult baptisms seems remarkable in this period.

There have been two branch churches formed one at Caradive on the 24th of May 1855 & the other at Valany on the 13th of August 1858. At the time of formation, the former consisted of seven & the latter of fourteen members. During this period a Church Edifice has been built at Sangany. It was dedicated on the 19th

of October 1855.

The Batticotta Church is comparatively wealthy & its contributions to various objects are commendable.

Village services on Sabbath A.M. were commenced in 1855 & their advantages are very apparent. The nuclei formed in different parts appear to be the little leaven which is to leaven the whole lump.

-Statistics-

| Items | 1st Period | 2d Period | 3d Period | Totals. |
|---|---|---|---|---|
| Adult Baptisms. | 69. | 150. | 65 | 284 |
| Infant " | nat.e 23 & miss.y 9. | n. 47 & m. 10 | n. 84 & m. 7. | n. 154 & m. 26 |
| United with the Church | 74. | 178. | 104. | 356. |
| Suspensions. | 18. | 75. | 23 | 116 |
| Excommunications. | 1 | 40 | 20 | 61 |
| Restorations. | 14 | 34 | 5 | 53 |
| Heathens professing Christ. | 58. | 150 | 65 | 273 |
| Nominal Christians " " | 6 | 28 | 39 | 73 |
| The Educated " " | 71 | 171 | 67 | 209 |
| " Non- " " " | 3 | 7 | 33 | 43 |
| Males " " | 71 | 177 | 88 | 336 |
| Females. " " | 3 | 1 | 15 | 19 |
| Received from other Churches. | 7 | 15 | 57 | 79 |
| Dismissed to " " | 20 | 94 | 140 | 254 |
| No. of Communion Seasons. | 39. | 25 | 41 | 105 |
| " Marriages. | 0. | 1. | 15 | 16 |
| " Deaths. | 12 | 6 | 25 | 43 |

The Rev. Messrs. B. C. Meigs, D. Poor, H. R. Hoisington, J. R. Eckard, J. M. S. Perry,

R. Wyman, S. G. Whittlesey, W. W. Howland, E. P. Hastings, C. T. Mills & M. D. Sanders have each acted either as pastor or as associate pastor of the Church at different times."

The above report was prepared almost wholly by the native Committee, & tho. a glance at the figures under the different heads of the Statistics would convince one that they are not strictly correct, they do indicate tendencies & as such I value them.

The dews have been very light this year, but we expected them as usual, & for the purpose of avoiding them & to secure a change of air & a little rest from care, we resided on the shore at Mathagal during the months of January & February. Most of the month of March has been spent in repairing the Seminary Buildings & the West Batticotta House that they might again be occupied.

The subject of a Training School from which to supply helpers for our Mission work was talked over & virtually decided in September last, but the vote was not taken until November. Our Secretary will forward you a copy of the Report which is the basis of the new School.

On the 29th of March the young men

selected by the Mission to enter the School were called together & they have commenced their studies. They are now divided into two Classes & their names are as follows:-

-Catechetical Class-

Barnabas of Caradive.
Jacob of Ododoville.

-Teachers Class-

Rufus Anderson of Sangany-
Corinthem of Tillipally.
Samuel Lord of Tillipally.
David of Sulipuram.
Benjamin of Valany.
Joseph of Pungertive.
Sinnatamby of Erlaly.
Sangarapilly of "
Penasitamby of Alaverty.
Joshua of Mavyttapuram
Sinnapilly of Tondymanar-
Mudukupilly of Ododpitty.

All of the above named persons are over 18. years of age - I shall be able to write you more fully respecting them after the Experience of a few months.

I am - Rev & Dear Sir -
Affectionately yours -
M. D. Sanders-

P. S. I shall by & by write you on early opportunity respecting matters in your letter of January 5.

Colombo
April 7th 1853
Rec'd June 10.

# Report of the Committee On Training School.-

The Com. on the formation of a plan of a School for the training of Mission Helpers. beg leave to report the following recommendations..

-1st-

That the object of the School be definitely the training of Mission Helpers.

-2d.-

That it be called the Training & Theological Institution

-3d.-

That the pupils admitted to the School be members of the Church.- If there are exceptions, they are to be made by the Mission.-

-4th.-

That the age of the pupils be eighteen years & onward. If exceptions are made they are to be referred to the Mission.-

-5th.-

That the term of study be three years -two years & one year, respectively for Teachers - Catechists & Pastors.- The length of time may be varied by the Committee in individual cases.-

That the instruction be given in the Tamil language.- If exceptions are allowed they are to be made by the Mission English reference books may be used in individual cases at the discretion of the Committee.-

- 7th -

That those pupils who are preparing for Teachers be instructed in all studies which the Mission may wish to have taught in the Village Schools (exceptions being made by the Committee) & that those whose object is the Catechetical & Pastoral work, pursue such studies as shall in the judgment of the Committee fit them for their respective duties.

- 8th -

That the pupils be trained, under the direction of the Principal, to practical work, so far as circumstances will allow those trained for Teachers, as Colporteurs - & others, as Colporteurs & otherwise.-

- 9th -

That the pupils be boarded in the Compound & that the board be free. If there are exceptions they are to be made by the Mission

- 10th -

That the pupils be supplied with Text Books free of Charge.-

- 11th -

That the question of an allowance for the incidental expenses of poor lads be decided in each case by the Mission

- 12th. -

That there be three terms for study during the year, embracing thirty-nine weeks. -

- 13th. -

That a Com. of two Missionaries with the Principal, receive the Students - examine them from time to time - have the general supervision of the School & report Annually to the Mission. -

Signed

L. Spaulding.
M. D. Landers.
M. A. Hitchcock.
} Com.

Ceylon Mission Apr. 1869.

Rec'd. June 10.

Ans'd Aug 17

# Report of the Committee On Ecclesiastical Organization

The Com. to whom was referred the subject of Ecclesiastical Organization beg leave to report, that in their opinion, the Organization should at present be as simple as possible, & that it shd be developed & perfected as the leadings of Providence indicate a necessity.—

Accordingly your Com. would recommend.

1st.—

That the Organization be called the Pastors Meeting.—

2d.—

That it be composed of the Missionaries & Pastors of the Churches in Connection with the American Ceylon Mission.—

3d.—

That its Officers be a Chairman or President & a Secretary, who shall be chosen annually & at the first meeting of the year.—

4th.—

That the meetings be held Quarterly—the time to be fixed upon hereafter.

5th.—

That a meeting be held on Thursday the 17th of February, to organize & elect Officers to dispose of the business wh. was

deferred until close of the last meeting with Parlors in 1858 & examine Moses Welch for licensure.—

—6.—

That the subjects for discussion & exercises of each meeting, be determined at ~~each meeting~~ the previous meeting by a Com. of arrangements.—

Signed
M. D. Sanders
M. H. Stitchcock } Com.

The Com. to whom was referred the report on Ecclesiastical Organization beg leave to recommend

1st

That the Quarterly Meetings be held on the second Thursday in Jan.y — the second Thursday in April — the second Thursday in July & the second Thursday in October.—

—2.—

That there be two sessions at each Meeting,
The first from 10. A.M. to 1. P.M.
The second " 2½ P.M. to adjournment.

—3.—

That the exercises be as follows
A.M.
1. Devotional exercises.—
2. Report of Churches.—
3. Discussion of subjects proposed by the Committee
P.M.
1. Devotional Exercises

2°. Written Sermon.
3°. Remarks on the same.
4th. Miscellaneous
5th. Adjournment with Devotional Exercises

— 4th —

That the Revd L. Spaulding be the preacher for the meeting in April next & that the Subject of the Sermon be — The Pastor an example to his flock. —

— 5th —

That the Subject for discussion in April be — "Candidates for Church membership."

Signed
M. D. Landers } Com.
M. H. Hitchcock }

Organization, Regiments

Rec'd. June 10.

Ack'd Aug 17

# Annual Letter for 1859

To the Rev. R. Anderson D.D.
Cor. Sec. of the A.B.C.F.M.

Rev & Dear Sir.

We herewith present you with the Annual Letter of the Ceylon Mission. In so doing we rejoice that we may speak of Gods abundant mercies to ourselves, our families, and those associated in labor with us. No one has been removed by death.

At the beginning of the year, Mr Lord & family were on the Pulneys. We then expected that they would soon return to their Station. But, in consequence of Mr Lords continued ill health, they were advised to go to America. Accordingly, July 5th, they arrived in Jaffna, and Sept. 19th embarked for America.

No sickness has visited our families with one exception. Mrs Spaulding was taken very suddenly & violently ill on the 28th of December. She was attended by Dr J. C. Brady, the English physician resident at the Fort, under whose

skillful treatment the dangerous symptoms soon disappeared. The disease was "Congestion of the Liver".

There is also special cause for thankfulness that no considerable sickness has prevailed in our field, & that nothing unusual has occurred to hinder the stated preaching of the word, and the continued prosecution of our work in its various departments.

To these we now invite your attention.

## I The Churches & their Condition

We wish that we might add to the cheering Revival intelligence which has been so great an encouragement to christians everywhere during the past two years. But no: we must speak, for the most part, of coldness, and barrenness, & spiritual death. And it becomes us, in consequence, to humble ourselves in the dust, and with renewed diligence to seek the promised & longed for blessing. Still we are not without tokens of the Divine Presence in our work. The number received on profession of faith is much greater than in the previous year; & with two exceptions the greatest of any year since the

establishment of the Mission. Those exceptions were 1831 & 1835. And notwithstanting the great imperfections in christian life, & the want of zeal and self-denial on the part of many from whom much would naturally be expected, there can be no doubt, but that there is some real advance in the church. We see it in the better appreciation of what right is, and in a desire to adopt a proper christian standard.

The following table will exhibit the more important statistics of the churches.

## Table

| Churches. | Pastors | No. of Ch. members from 1st. 1858 | No. dec'd on Profn. of faith in 1859 | No. rec'd on certificate do | No. dismissed by letters do. | Excommunications | Deaths. | Membership Dec. 31. 1859 | | | Resident members | Non-resident members | Suspensions | No. of Marriages. | Contributions of the Churches for 1859 | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Males | Females | Total | | | | | | | |
| Ootacoville | T. Spaulding | 108 | 24 | 1 | 13 | 1 | 0 | 46 | 73 | 119 | 108 | 11 | 2 | 3 | £ 26 | £ 13 | d 7½ |
| Codiopitty | " " | 22 | 0 | 3 | 4 | 0 | 1 | 14 | 6 | 20 | 18 | 2 | 2 | 0 | 1 | 12 | 11 5/6 |
| Manepy | E. P. Hasting | 59 | 5 | 0 | 2 | 2 | 0 | 34 | 26 | 60 | 58 | 2 | 2 | 0 | 11 | 11 | 5 7/8 |
| Chavagacherry | T. P. Hunt | 32 | 2 | 2 | 0 | 0 | 1 | 16 | 18 | 35 | 32 | 3 | 1 | 0 | 9 | 3 | 8½ |
| Batticotta | J. Quick | 99 | 7 | 8 | 12 | 0 | 0 | 64 | 38 | 102 | 83 | 19 | 9 | 1 | 33 | 1 | 8 |
| Panditerripo | " " | 45 | 1 | 1 | 0 | 0 | 1 | 22 | 24 | 46 | 36 | 10 | 3 | 1 | 6 | 13 | 11 1/8 |
| Tillipally | M. C. Hitchcock | 42 | 4 | 2 | 2 | 1 | 4 | 21 | 20 | 41 | 35 | 6 | 1 | 0 | 7 | 6 | 2¼ |
| Caradive | M. Cornelius | 14 | 1 | 2 | 0 | 0 | 0 | 11 | 6 | 17 | 17 | 0 | 1 | 0 | 3 | 1 | 2½ |
| Valany | D. Stickney | 13 | 2 | 4 | 2 | 0 | 0 | 10 | 7 | 17 | 13 | 4 | 1 | 0 | 2 | 0 | 3¾ |
| 9 Churches. | 7. Pastors | 434 | 46 | 23 | 35 | 4 | 7 | 238 | 219 | 457 | 400 | 57 | 20 | 5 | 101 | 7 | 2¾ |
| | Sum of Stati- | | | | | | | | | | | | | | | | |

The three native pastors are not included in the number of Christians: Hence there is a slight discrepancy between these & the statistics of 1855-8.

Mr Spaulding resident at Codoville has had the care of that Station & Codoopitty. Mr Hastings resident at Manepy. has had the care of that Station, and in connection with the native pastor P.P. Hunt. of the Station of Chavagacherry. Mr Quick resident at Batticotta has had the care of that station, Panditerrippo and the Islands, including Caradive, with its native pastor M. Cornelius, & Valany with its native pastor ~~P.P. Hunt.~~ D. Lishney. The work at Valany is, as heretofore, supported by the Native Evangelical Society.

Codoville

The pastor writes "There have been no special influences of the Holy Spirit in the church generally;—and nothing which has indicated any uncommon depert. We live in hope, & with some faint desires wait for more blessings. Of the 24 received to the church on profession, two, formerly taught in our village Schools, are now pupils in the Batt. High School.—four are villagers who learned to read in the village Schools;—& the remaining eighteen are pupils in the Codoville Boarding School.

At our communion on the fourth of Dec. we admitted six of the pupils belonging to the Female Boarding School, & three young men for

merly taught in our Village Schools. When I read the last clause of the covenant. WE members of this church, covenant with you &c &c, my heart was somewhat moved, to see 50 women & 80 men — 80 — stand up to welcome the new comers. It seemed as though the whole congregation was on the Lords side. May those who come after me see greater things than these; and may greater things than these, even in my day fill our churches with praise."

Dodopitty

The Pastor writes "No special interest has been manifested by the members of the church at this station" This is a large and inviting field — a fine situation for an enterprising missionary; he might hope to reap soon and largely. But during the year comparatively little has been done in it.

Manepy The Pastor writes - "During the past year, five persons have been received to the church on profession of faith. Of these two are the children of christian parents, & one, the wife of a christian. The latter is not able to read..... Two have been excommunicated, viz. Lampar, & Eliza Cooke

Pogue. The former had been a member of the church for thirty years, and employed by the mission as Catechist the greater part of that time. He was cut off for open heathenism. The latter ~~The~~ graduated from the Boarding School at Ndwib. She had lived for a long time in entire neglect of the ordinances of the church, — disregarding the counsels & warnings of the Pastor — & finally openly performed heathen ceremonies. Her father was a christian & formerly in the service of the Mission; & several of the members of her family, including her husband had once been members of the church." In July a morning service was commenced at Navâlu, at the same hour that service was held at the Station. By this arrangement the church and Sabbath School were divided, and an average gain secured of fourteen adults & sixteen children. "The attendance of the members of the church at the service on the Sabbath, — especially the attendance of the female members — is still far from satisfactory. Some have been seen in the house of God but four or five times during the whole year, & others are very irregular in their attendance

During the latter part of the year, besides the ordinary prayer meetings, a daily meeting for prayer has been held in the church, at 12 o. clock. For a time the attendance was encouraging: but it has gradually decreased, until it has become a question. whether it should be continued. There does not seem to be enough of the Spirit of prayer among Christians, to sustain successfully such a meeting..... The idea of engaging voluntarily in the service of Christ, & day by day endeavoring to do something to bring others to him, seems to find a place in the minds of very few of the members of the church. Our great difficulty is that though we have a church it is not a witnessing & working church for Christ. Any efforts to extend a knowledge of Jesus, or to bring others under the influence of the Gospel, are so exclusively confined to the few employed and paid by the mission, that the confidence of the heathen in the sincerity of the professed followers of Christ, is greatly impaired. Love for Christ & his cause rarely manifests itself in earnest efforts for the salvation of others; or in self-denying efforts to sustain the institutions of the Gospel. The Church at Manepy greatly needs an outpouring

of the Holy Spirit. that the interests of Christ's kingdom may rise above selfish worldly interests in the thoughts & desires of its members."

Chavagacherry.

Of this church one aged member has died, & one has been restored to church fellowship. Some differences between brethren have been happily adjusted. The church has chosen for deacons, two independent and resident members who were properly set apart to that office, on the day of the annual meeting. From the character & position of these men, it is hoped that their appointment may fulfill the primitive design of deacons in the church. Two women from Mûhumâly have united with the church — one aged 61 & the other 38. Three children of the latter were baptized. There are now in that village six church members, four candidates & three baptized children — in all thirteen belonging to the congregation. In addition to the foregoing Pastor Hunt writes "In reviewing the past year, I am glad to say that it has on the whole passed so very pleasantly to the church. In it have transpired three or four important things, as

mentioned above, which are for the increase & stability of our Saviours kingdom in this land. To the praise of God the Pastor has to record here, that during the year, the Lord has signally answered, in several instances, the prayers of his servants in the church. Encouraged by such answers, we shall ever come boldly to the throne of grace, through our Lord Jesus Christ. Amen".

Of the interest at Mukamaly, the missionary in charge writes. "The developement & growth of the little interest at Mukamaly, have been very gratifying. There are now six members of the church there, who seem disposed to work according to their ability for Christ. A bungalo has been put up upon land purchased by the Chas. Church, for a place of meeting & with the view of establishing there a school, as soon as circumstances will admit. - - - - -

"The four catechists connected with the station have continued their labors, in their respective fields, with little visible results."

Battiotta

Of this church, there has been one suspended, one restored & seven added on profession of faith. There is a sad case of a youth, who was

for a time, a member of the Training School, quite unexpectedly he left the School & the church meetings, & thus far has persisted in his foolish & wicked course. When admitted to the church, a few months previously, his conversion was considered to be a marked case. Discipline has been deferred with the hope that he would return. The Pastor writes - "John Cathedâson, mentioned in last year report, visited his friends again, & while here was greatly troubled by them, But he seemed to be determined to stand up for Christ. Rather than yield to the importunities of those who endeavored to turn him from the right way, he left his home, & is, so to speak, an alien for Christ's sake. At the close of the year, there are signs of the presence of the Holy Spirit among us. Saturday Dec. 24th the church observed as a day of fasting & prayer, just previous to the last communion season of the year. The influence & trust was good. But we all need to be more humble. There does not seem to be that felt need of getting at the foot of the cross & willingness to give up all for Christ that there ought to be. I think that there are some in the church, who are praying for a revival in

their own hearts; & thus it must commence, or we cannot expect that the heathen about us will come to Christ

Panditerripo

Two members of this church have been suspended. They are both graduates of Battiotta Seminary. One suspended member has been restored; & one, formerly a Romanist, & for a long time a candidate has united with the church on profession of faith.

The Pastor writes — The condition of the church, is, I hope, better than it was about the middle of the year. There seems to be more harmony, & a desire to see the church grow in numbers & spiritual grace. Some of the members live at a distance from the church, & are not as active as is desirable. Others, living near the church, are not as much alive to the interests of religion, & the advancement of true holiness as they ought to be. I have not been able to do the work which ought to be done there. I have preached once each month, on the Sabbath; & Bro. Landers has also preached once a month. I am thankful for what I see & hope to see much more.

Tillipally

The Pastor writes —

"For the most part the seed sown seems to have fallen upon a barren soil. Whether any of it is germinating, & will hereafter spring up, & bear fruit, is known only to the Lord of the harvest. Near the station, & in connection with the labors of my assistants, there have been some cases of peculiar interest; & I can but believe, that, of these, a few have experienced regenerating grace. When I think of these individuals, of the sometimes tearful attention of the members of the church to the plain & faithful utterances of God's truths, - & of the large number who have been gathered in the evening & other meetings at the different points of my field, I can but feel that this the first year of my missionary labor, will not be entirely without its results.

Of the members of the church, one, who had been suspended for several years has been excommunicated, four have died; - of these, two were very aged; & the other two were heads of families - one, a non-resident member, & the other absent at the time of his death. They all have left a good report. Four have been admitted to the church on profession of faith. Of these, one is the aged widow of a deceased church member, & the mother of two church members. - one is the married daughter of a Christian widow, with a heathen husband;

(this three children were baptised.) — one is a young woman from a heathen family in the village; — & one is a man who had been cut off from the Wesleyan church.
I cannot say that I think the state of the church is encouraging. Some give pleasing evidence of a change of heart, & devotion to the Saviours cause; but others give no evidence by any test which I can apply. But the Lord knoweth them that are his. And, perhaps, amidst this rubbish he has more jewels which he will polish for the Saviours crown than I suppose.

Caradive

Of this church the missionary in charge writes — "I am pleased to see what I think to be a growth in the little church formed there. The faithfulness of the Pastor, & the interest which he manifests in the church members is encouraging. They have contributed more this year than hitherto towards the salary of the Pastor."

Valany.

Of this church he writes — I am also pleased to see what is being accomplished by the Pastor and church at Valany."

## II Native Assistants

## Pastors

The Pastors are the same as last year with the same location. We sometimes fear, lest some of these good brethren, should yield to the many and grevious temptations which beset them. But we think they are, each in his own sphere, striving to do the Lords work faithfully. They are respected by the christians generally, & by the heathen. They need the counsel and support of the missionary, & they especially need the prayers of all christians, that they may be faithful unto the end. The influence of a corps of faithful & zealous Native Pastors, both upon the churches and the community at large, would be very great. And we hope the day is not distant, when worthy & capable men may be placed over all the churches which are, and are to be; — thus at once relieving the missionary strength, and greatly adding to the power and efficiency of the native church.

## Licensed Preachers.

Mr N. Niles continues as heretofore at Battiotta. The sad case of Mr Payson's defection appears no better. His suspension has been renewed by the Panditerripo Church. Moses Welch, of Alleverty, was licensed as a

preacher on the 17th of February. He continues in the same position as before at Allaverty.

Catechists

The number who have labored as catechists is twenty. Of those in service the year before, S. Williams is a teacher in Batt. High School; S. Farrar, & J. S. Tappan were cheerfully recommended to other mission service in the province; & B. H. Rice has been engaged as teacher in the F. & Theo. Institution. The position which a majority of the catechists occupy, is very much like that of a licensed preacher, & devolves similar duties and responsibilities. And hence there is a necessity for greater ~~selection~~ carefulness in the selection of catechists, than in former years. And it is a question, whether some, who have served the mission acceptably heretofore, cannot now find their more appropriate place as private christians; but it is a more serious & practical question with the mission whether such a change can be effected without being considered a disgrace both by themselves and the church. And yet it should not be so considered. It should be made, not so much because of a change in the men, as a want of change, because of progress in the church, with which they

have not kept pace,— and more especially of progress in the times, which demands a still greater change in the church. If true, in the church at home, that the preacher should be in advance,— or among the foremost of the "rank & file", in order that he may be useful, it is much more true of the Native Preacher. He must be, emphatically, a teacher by precept, and a leader by example.

## III Codoveille Female Boarding School.

During this year no class has graduated, and none has been received. By vote of the mission, the class which was to graduate in October, remained in the school until the close of the year; & hence the receiving of a class was deferred. Two of the pupils have been married, one has left the school, & one from the mission School at Madura has been received. One of the male teachers, William Lyman, resigned his situation in May, & is now teaching in the Batt. High School. The number in the school at the close of the year, was thirty nine pupils, two resident graduates, one male & two female teachers. The school has enjoyed a season of refreshing, which, considering the barrenness

of most of our stations, has been truly a matter of rejoicing to us. Respecting this, the Superintendent, in his report says, "The first deep impressions in this School, of which we now reap the fruits, commenced a year ago; but their growth in a knowledge of themselves & their Saviour, has been gradually deepening on the minds of these pupils by frequent prayer - praise - & singing. Their evening prayer meetings in their rooms prepare them for rest. Little companies are frequently heard singing & praying at midnight; and from ½ to 5½ o.c. in the morning. the most of them are engaged in their early meetings. For six months past, they have also held prayer meeting at noon. — which were suggested by reports of such meetings in America. All these are arranged & conducted entirely by themselves; & the sound thereof is often suggestive, especially in the at night."

The School was examined by the Comte both native & Missionary, on the 9th of May. After giving in a table, the standing of each class, in each study pursued, together with the time spent & the progress in each, the Comte say, "Taking into consideration the time spent in study, the progress of the pupils has been commendable. In some branches there has been marked improvement."

Mr Page, teacher in the school, having furnished the Com^tee with a statement of the routine of the daily exercises of the school, the Com^tee remark thereon as follows. "..... the large girls study only four hours a day, & the small girls only five; & it would seem that during the three study hours — from 9 to 12 AM — six or seven girls assist, each day, in the domestic department." — It may be well to notice here that from 2 to 4½ P.M. "the two higher classes sew, & the other two study & recite from 2 to 3, & then go & sew until 4½ o'clock, during which time the male teachers are preparing copy books & pens, & during which time the whole school pound paddy by divisions, except in the rainy season;" — The report says further "Your com^tee are not acquainted with the details necessary for the successful training of such a school, yet it does seem to them, that, if possible, it would be well to allow more time for study & recitation.

"It is pleasant to be able to add that the C.F.B. School Library has been increased by the addition of a copy of each of the books in the Depository which are suitable for circulation among the pupils.

"We cannot close this report, without a grateful men-

tion of the fact, that, of the forty one pupils connected with the school at the beginning of the year, eighteen have since that time made a public profession of faith in Christ. These are the fruits of the work of grace referred to at the close of the last report. Surely the Lord has been very gracious, & unto his holy name we ascribe all the praise."

## IV. Training and Theological Institutions

In accordance with the action of the Mission Nov. 4. 1858. this School was commenced at Battiotta March 31st with Mr Sanders as Principal, & B. K. Rice & J. P. Cooke as assistants. From upwards of forty candidates the Mission selected sixteen pupils, of whom twelve were members of the Church. June 16th two, and Oct. 5th six others were admitted to the school. Of these eight, four were members of the church. Of the sixteen first admitted, four left the school, one after two months, one after three months, & two at the close of the 2nd term. The greatest number of pupils therefore, at any one time, was twenty. Several were admitted to the school who were not Christians, with the hope, that, even if they should not become christians, they might be useful

as teachers; — and the more especially as they were taken from Xn families, or from localities were teachers are very much needed. One of these, a promising youth, made a public profession of faith in Christ in December. While receiving the pupils, care was taken to secure a preponderating Xn influence.

The pupils varied in age from eighteen to twenty six years. — The average age of the twenty-four admitted to the school being twenty one and one eighth years. They were from different classes in society & of various degrees of advancement. — Some of them were sufficiently crude. To classify & carry successfully on in study, to make the various elements harmonize in the class, the dormitory, the dining hall, & recreation grounds, to adapt religious instruction, & bring to bear religious & other influences advantageously was a labor of no little difficulty. But the Principal gave his strength of mind & body to the work; & his assistants were capable & willing & earnest: the result was, at the end of the year, the pupils were under the best of discipline, the moral tone was good, the religious feeling for the most part, apparently tender and serious, and the interest in study was very encouraging. At the public examination at

the close of the 2nd term, the numerous spectators both native & foreign, spoke in the highest terms of the appearance of the school. While therefore we bear in mind that the enterprise is in its infancy, and that some of these youth, like others who have been educated by the mission, may be hindrances rather than helps to the cause of Christ, we yet think there is reason for encouragement. By the side of a flourishing Eng. School, and in the midst of an adverse popular sentiment, there exists a purely vernacular school. More than two thirds of its pupils are hopefully pious, & among them are some who for talent & piety bid fair to stand in the first rank as teachers & preachers for their countrymen. And this promise is rather enhanced than otherwise, for the present, by the fact that their education will be wholly in the vernacular. For this first years experience we bless God & take courage. We would also bespeak for this School the prayers of all who pray for us; for, while the Batt. High School, and others of its class are doing a great work, & we trust, a work for Christ, yet we cannot, at present, expect to obtain any considerable number of helpers from them.

V <u>Village Schools</u>

The following Table will show the more important statistics of the Village Schools

## Table

| Stations | No. of Schools | Whole number of pupils; as reported in October 1859 | | | Number of pupils at the October Examination | | | Number of baptised Children | | | Tuition fees received in 1859 | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Boys | Girls | Total | Boys | Girls | Total | Boys | Girls | Total | £ | s. | d |
| Oodooville | 8 | 287 | 120 | 407 | 208 | 95 | 303 | 28 | 32 | 60 | 2 | 7 | 11 |
| Oodoopitty | 5 | 172 | 4 | 176 | 162 | 2 | 164 | 3 | 1 | 4 | 4 | 14 | 3 |
| Manepy | 5 | 136 | 57 | 193 | 119 | 41 | 160 | 10 | 13 | 23 | 2 | 1 | 7¾ |
| Chavagachery | 5 | 110 | 16 | 126 | 86 | 15 | 101 | 4 | 6 | 10 | 1 | 19 | 9½ |
| Batticotta | 8 | 161 | 54 | 215 | 139 | 40 | 179 | 12 | 17 | 29 | 4 | 14 | 10½ |
| Panditerippo | 6 | 174 | 29 | 203 | 137 | 16 | 153 | 7 | 9 | 16 | 3 | 13 | 7 |
| Tillipally | 7 | 209 | 88 | 297 | 174 | 70 | 244 | 14 | 5 | 19 | 3 | 18 | 8 |
| Islands. | 3 | 87 | 14 | 101 | 85 | 7 | 92 | 5 | 3 | 8 | Included in Batticotta | | |
| Totals | 47 | 1336 | 382 | 1718 | 1110 | 286 | 1396 | 83 | 86 | 169 | 23 | 10 | 8¾ |

We bring the same report which you have heard in former years of inefficiency of teachers & paucity of results. There has been an increase of girls at the Oodooville station; & the Comtee report an increased interest in those Schools as a whole.

If we could have christian teachers, who by example & precept would second the efforts of the missionary; or if, with such teachers as we now have, — christian, (the majority of a negative kind) nominal-christian indifferent & heathen (no special difference in the influence of the last two, — the mission could secure an efficient superintending agency, without doubt our schools would be more satisfactory, as an agency in our work. The following remarks, taken from an able report of the Native School Committee, express the views of a majority of the mission on this subject. "It is a characteristic of the plan of christian education, that its instructions are imported through christian teachers. The responsibility of training the human soul, is too great, to be entrusted to everybody indiscriminately. Qualifications of a high order, in respect to capacity & character, belong to this great vocation. Morality, as well as mental fitness, should be deemed important. Religious truth can be adequately taught, only by those who feel its power. As in every branch of education, it is important that the teacher should be thoroughly conversant with his subject, & deeply imbued with its spirit, so especially, in religious instruction, does much depend upon the heartfelt sympathy of the teacher

with his high & holy theme. There will be great danger of hardening the hearts of the children, if persons of worldly and immoral character assume the office of imparting instruction in divine things. The scheme of education requires that the books of instruction, & the mode of instruction, in short the whole intercourse of teachers with their pupils, should be in the true sense of the word christian throughout. The influence of christian teachers commends itself in schools where religion is not formally taught. The employment of instructors who are frequently incompetent or sometimes immoral is one of the worst evils. Under such auspices, the admission of religious instruction into the schools would not secure the great ends contemplated. Religious instruction will do little good, unless it be communicated in the fear of the Lord. We therefore insist upon the religion of the teacher as well as upon the teaching of religion."

The report concludes as follows. "We have found in all of the schools a general defect in reading, and a want of a practical knowledge of what they have learned.

"The advantages of free schools are many and obvious. In the first place, they are a medium

of access to the people. Another is - our native people hear with their ears and forget as soon; but the children study & remember what they learn. Another advantage is - that knowledge is increased & men are prepared to understand the truths preached to them.

"In conclusion, we remark that if schools be taught by christian teachers, under proper influences and instructions, religion will be perpetuated in the minds of the pupils always."

There is but little desire for annual instruction. Everyone who can afford it will educate his boys in English. And others - almost all - value the labor of the boy, as soon as he can work in the garden or attend the cattle, more than education. Hence it is very difficult to keep boys in school, until they have passed through the regular course: the majority leave before they can read tolerably.

And more especially is this true of girls. The girls schools are a most discouraging field of labor. Their assistance is expected at home more than that of boys - education does not enhance their value in the marriage market - it is no disgrace for a woman not to know how to read. Parents think it is a favor to the Missionary to send their girls to school. By this it may be understood that the

collecting of girls schools, among the heathen, by ordinary means, is very difficult if not impossible. Girls in any number may be obtained by rewards which approximate to an equivalent to the value of their time. Since the mission discontinued the practice of giving presents, there have been few girls schools, & few girls in the boys schools. A large proportion of the girls reported in the above table, belong to the very lowest classes in the schools, & many of them were not regular & permanent pupils in the sense in which the boys were. Where any considerable interest has outlived the novelty of a beginning, it has been owing to inducements of one kind or another, held out to pupils or their parents, either by the missionary family, or by some co-workers among the natives But the giving of rewards has not been recognized & approved by the mission. A feeling among leading & influential men in the church, that this ought not so to be, & a desire on the part of some educated young men for educated wives, betoken good. & beget in our minds the hope that this state of things is not always to continue.

The movement among the christians, spoken of in some report last year, did not result in any

definite action. Representatives from the different stations, met for discussion of the subject & prayer, once a month. It is hoped that this may have prepared the way for action.

It may be a matter of interest to introduce here a few remarks, respecting the independent schools which are, more or less intimately connected with our work.

1st English Schools.

The English schools are increasing in number and efficiency. The teachers require tuition in advance, varying from 6d to 2/ per month; & if tolerably clever they secure a liberal salary. The majority of the pupils are retained ~~for~~ but a limited period until they can read a smattering of english and say "Good morning Sir" when it is evening, - and then without any thorough acquaintance with Science, or discipline of mind, or knowledge of religious truth, they go to seek their fortune. Some find their way to the larger schools, of whom only a few remain until they have acquired a tolerable education. A smaller number go to Madras or Colombo, to be fitted in Govt Schools for Govt service - in which case they are very often lost - lost as good citizens, & lost, we have reason to fear, - eternally.

The Batt. High School is in a flourishing condition under the care of Mr Breckenridge. As you will receive a printed report of the School, it is not desirable to anticipate it. As a mission we permit the school to be in one of our buildings at a low rent: as individuals we encourage & assist according to our opportunities & limited ability. We think the school is wholly & thoroughly christian in its instruction & influence.

2nd <u>Heathen Zenana Schools</u>

There are generally <u>varying</u>, and to a great extent, <u>minus</u>, quantities as far as valuable educational influences are concerned. The pupils learn the alphabet: & in some of the Schools to read & sing poetry. But they get no knowledge of Arithmetic, Geography, & other branches which in our estimation constitute the value & interest of a school.

From this view of the schools in our field, no one can feel that the generation of Zenanis now coming upon the stage are to be educated, in our sense of that term, or by receiving a small modicum of instruction, to be very greatly in advance of their fathers.

The subject of education in its various

relations & bearings, is a difficult & perplexing one for the mission. That good schools, from the primary to the most advanced, would be a help in our work, & a blessing to the people, does not admit of question. But how far we should multiply poor or indifferent schools - which require money & superintendence, as if they were good; to what extent we should supply from charitable & foreign fund, to assume, or to lighten burdens, which it is fair, & for the good of the people to bear themselves so far as they are able; - whether the study of English should be encouraged or even countenanced; & in either case to what extent; - whether we shall accomplish more by giving our strength, - to any considerable extent, - to education until we see improvement & self-sustentation, - be it in the next, or in several generations yet in advance, are phases of this subject, which have hitherto perplexed & harassed us; & which still wait at our door unsolved.

## VI Publishing Department

I Paliet Nason.

This is a paper for children issued monthly commencing with June 1859. There have been 7000 copies published; or an edition of 1000 of each number. Of these 297

copies have been sent to subscribers; — all beyond our own limits except 37 copies; — and 602 copies have been gratuitously distributed. These papers have been used mostly in connection with the children in the Sabbath Schools — the common practice being to give them as records for attendance and diligence. The expense of printing the seven numbers is as follows:—

| | | | |
|---|---|---|---|
| To paper & printing — | £14. | 0. | 0. |
| " postage & sundries — | 2. | 11. | 2¼ |
| Whole expense | 16. | 11. | 2¼. |
| By subscriptions & sale of copies | 5. | 15. | 3. |
| Excess of expenditure | 10. | 15. | 11¼. |

The paper is eagerly sought after by the children; and we hope that its influence will well repay the time & money expended upon it

II <u>Morning Star</u>

There have been 18000 copies of this paper published, in 24 numbers, of 750 each. The agency of this paper in our work, must be considered to be, mostly, indirect. And yet, when we think of those who have gone out from us & from all home influences, — scattered over Ceylon & India, & of the many others, christian & heathen, who read its pages, we can but send our prayers with it, and hope that it is exerting a constant & salutary

although silent, educational & christian influence. And such influence over the minds & hearts of the leading men among this long dormant, but now awakening people, who shall estimate?

The expense of publishing the Morning Star has been as follows.

| | | |
|---|---|---|
| To services of Tamil editor | | £ 27. 0. 0. |
| " Postage & Sundries | | 19. 10. 10 3/8 |
| " Printing & Paper | | 57. 9. 1 5/8 |
| Total expenditure — | | 104. 0. 0. |
| By amount received from Subscribers | | 64. 0. 0. |
| " " " Advertisements | | 16. 1. 6 |
| Total Receipts — — | | 80. 2. 3. |
| Excess of Expenditure over receipts | | 23. 17. 9. |

III Hand Bills

Three Hand Bills & one Sermon have been published for gratuitous distribution.

| | | | |
|---|---|---|---|
| 1. | The Law of Benevolence | 2 pages | 1000 copies |
| 2. | Brotherly Love - Sermon | 17 " | 750 " |
| 3. | On Oaths | 2 " | 1000 " |
| 4. | On The Use of Tobacco | 2 " | 750 " |

Making a total of 3500 copies or 18250 pages. The 1st & 3d were designed for Christians & heathen, - the 2nd & 4th for Christians principally.

## VII Distribution of Books.

Two Colporters have been employed during the year, one in the Batticotta, & the other in the Chavagacherry field. Books have been distributed by Catechists also in their labors. The number sold & granted is as follows.

Sold. Tamil. Bibles 9. Religious Books 199.
Portions of 115. School " 196.

Total number of Tamil volumes sold 519.

Sold. English. Bibles 3. Religious Books 84.
N. Testament 1. School Books 384.
Lets of the Childs Paper (Am Tract) 84.

Total number of English volumes sold 506.

Granted. Tamil Bibles 12. Portions 496. Tracts 6410.

Total number of volumes & tracts given 6918.

Total number volumes & tracts Eng. & Tam. dis. 7943.

Thus it will be seen that considerable reading matter has been thrown out. & although it is not all strictly religious, it is hoped that it may prove auxiliary to our appropriate work.

## VIII Medical Department

Three young men viz Reed, McIntyre & T. Tattimer were employed by the mission during the year. They were stationed

respectively at Batticotta, Oodoopitty & Chavagachery. They are all christians & two of them are promising in their profession. Mr Reed was required to compound medicines when it was necessary, & was called a few times by the mission families resident at Batticotta. The other two were not called at all by mission families. At the close of the year Mr Reed resigned his position, & severing his connection with us, went to practice his profession in the town of Jaffna.

## IX Conclusion

Having thus presented the subjects which are more especially connected with the years labors, we wish in conclusion, to make a few remarks of a general character, in which we will notice some of the evils which now, and perhaps now more than ever before hinder the advancement of the cause of Christ here.

The 1st & which may, in some respects be called the greatest, is the great & apparently increasing worldliness of the members of the church, including some of the leading & influential men. The condition of the people of this county may be improved to almost any extent; the limit in their

estimation being an equality with Englishmen. Few aspire to that however: it is too distant a goal, & too little likely to be attained. But almost every one aims at social elevation. This desire rightly directed would be a blessing to the people. But with them, the great elevator is wealth; & they - a majority of them - are not very scrupulous as to the means of acquiring it.

The Christians are subject to like influences with others, & there is danger lest some make the attainment of riches their ruling aim; & lest many be unduly & disastrously affected by the popular sentiment.

The attention of the mission, near the close of the year, was called to the fact, that, some of the native assistants were engaged in trading, or, in different ways were receiving money for the use of time which we supposed was devoted to the service of Christ. If the leaders of the flock are thus, more or less, absorbed in worldly cares, it is easy to see the tendency of the flock itself; & it is also not difficult to estimate the influence of that man whose mind is thus divided. It is perhaps unnecessary to say that the mission looks with disfavor upon any such diversion.

2nd There are various questions pertaining to practical life, respecting which it is difficult to bring the

church to an entire separation from heathenism. These relate to the customs of the people at marriages, funerals &c; notions respecting lucky & unlucky days, signs, & other remains of superstition; & a foolish & sinful expenditure of money for jewelry. Respecting these the christians have received instruction from the commencement of the mission. But in consequence of the difficulty of bringing converted heathen to adopt an elevated christian standard, these faults were not deemed tests of christian character. But as years pass away, & baptised children, who have been educated and trained as christians, are having families of their own, the matter does not improve as much as we desire. And at this day, we have the humiliating spectacle of seeing many, both adopting these semi-heathenish customs in their own families, & depending them in others! We are happy to say that we believe there are some, who, according to their knowledge will not bow their knees to this Baal. The influence of these men is with the missionary, and not ong on these subjects — they are men marked for good both among the christians & the heathen.

3d The Marriage Question often tries the principle of the christians, & is perplexing to the missionary.

In the forepart of the year, the missions, in connection with the Native pastors, after a free & thorough discussion of the subject, passed a series of Resolutions, by which it was intended that the christians should be instructed & guided in the choice of companions for their children. But since these resolutions have been published to the churches, in several instances, the whole responsibility of consumating the marriage has been thrown upon the missionary. After a questionable contract had been made, and the arrangements completed, the question has come "Will you marry us or not"? The evil is truly a serious one. Christian parents will often pass by piety & moral worth, if they can secure wealth & social position among the heathen: and young men, rather than exercise the needful self-denial to take to wife a poor but pious girl, will sometimes yield to the entreaties of heathen relatives; & thus, virtually cut themselves off from the christian community by a single stroke. There are some pleasing exceptions. Some will bear persecution, & others will endure all the obloquy pertaining to the unmarried state among this people, rather than yield their christian principles

4th Clarism. By this we do not mean cast to

simply nor principally; but a family friendship, which, often by intermarriage, includes half of a village, or parts of several villages. This feeling among the heathen is all powerful; and it sometimes rises above christian principle. In such cases it affects the formation of churches, the location of catechists, the establishing of schools, and church discipline. Because a few individuals do not wish to offend a few others, the pastor is sometimes constrained to forego a cherished plan; and that too when he knows that the good sense of the community is with him.

We cannot leave this dark or "shady side" of the picture, without expressing our belief, very decidedly, that, upon these and kindred topics — to say nothing of an ordinary christian walk — our church members occupy a most trying position; and that in order to attain to a strictly Gospel standard, as viewed from our stand-point, these christians need an extraordinary degree of firmness, united with an ardent & earnest piety. We have alluded to these things not to magnify our difficulties, or to apologize for any apparent or real defect, either in ourselves or our churches, but that as your sympathies may be more exercised towards us, so your prayers to

may the more abound for us.

We do not despond. Aside from actual results and present position,—as indicated in remarks under "Churches & their condition",— there is reason for hope. And this reason, because of its peculiarity should lead us, & all who pray with & for us, to entreat the Lord unceasingly, until he make bare his holy arm for a great work in Jaffna. It is this. For many years there has not been so little, of a worldly character, to attract the people to us, as at this time. We fear that there is much hay wood & stubble in our churches now; & much care should be observed that no spurious material be received. But we have little to offer the people except Christ. We can place before them the Cross of Christ, and they are coming to understand, more than ever before, that with it comes self-denial rather than worldly gain. When they understand that fully, clearly, practically, the false disciples will be fewer; & without the special influences of the Holy Spirit the true disciples may not be more. The tide of worldliness is bearing on this whole people. And as idolatry lives its hold upon them, as it certainly does, Satan captis them,—in other ways peculiarly his own

may we not expect those special influences,

with which the Great-Head of the Church visits, comforts, refreshes, & greatly enlarges his people;— with which he checks, turns back, & renders powerless those onrolling, engulfing waves of sin & death? We surely may,— we do look for them. And herein is our ground of hope. And when all the stumbling blocks in the church shall have been removed out of the way, we shall expect, because of the great preparatory work which has been done here, a thorough & wide-spread turning unto Christ the Lord.

But the taking away of all its adjuncts is a sad way to make the ~~cross~~ effications. It ~~is~~ can be at least, but a practical exemplification of the old proverb "Mans extremity is Gods opportunity". It is, therefore, with the greatest regret, that after our force, both Missionary & Native, has been reduced to what we supposed the lowest possible limit, consistent with the occupation of our field, that we anticipate a further & ruinous reduction, from the want of funds. Ah, would that the Lords stewards in the churches at home, might look over into this & other fields, from which the Macedonian cry is coming to them! We are sure they would think as we do, that this is the

Lords work, & it must not go back. But although perplexed we are not in despair. The Chariot of Israel will not go back; nor will it long stand still; it must go forward. And although we do not understand when nor "by whom Jacob shall arise;" the Word of God standeth sure. "As surely as I live saith God, all the earth shall be filled with the Glory of the Lord."

In behalf of the Mission
Most truly Yours
M. H. Hitchcock

Rec'd July 16, 1860.

# Report of the Odooville Station.

## April 1850.

In october last, when my semiannual should have been forwarded I was at Madras. When I went, I expected to remain only a month but it was thought best by the joint Committee that I should continue until the revision of the whole old Testament should be completed. This was done on the 27th of November. I returned to Jaffna without delay and was thankful to be at home on the 14th of December. Of my work there, I can say it was truly delightful and profitable to myself and I hope ever to be grateful to the great Head of the church for allowing me to be associated in such a work with such a liberal and devoted men. Since my return I have proceeded in the revision of the manuscript of Mr Percival (who takes the lead in our version) as far as Titus. II.

My protracted stay at Madras and other cares and duties at home have interfered so that I am four months behind my own calculation in this work. I have however saved another trip to Madras which I was anticipating with not a little dread both land and sea travelling in this country being to me exceedingly undesirable.

The station at Odonville has continued much as in former years. Our village schools are eight in number. The average attendance of children on the sabbaths and fridays has been about (boys 230 and girls 120) 350. Nearly three fourths of all these children are such as New England fathers and mothers send to the village school [illegible]

[illegible] Bunker who died of cholera in 1846, came to be here with his wife in her home, supported by her mercy Susanna Hunter who was in the same class) that she took her Bible home — that she must do so no longer — that she had [illegible] — [illegible] for her [illegible] and for seven she would be called to the future where all was. [illegible] [illegible] name of her mate (J. H.) was in order of those who she took in her hand. The [illegible] have [illegible] but cannot find it. This [illegible] was left to J. H. and [illegible] distinct at that time, was connected [illegible] the state of her life, and the [illegible] of her relatives to contend on [illegible] with a father, the [illegible] had

[illegible] Bunker was [illegible] my [illegible] teacher

Lords work, & it must not go back. But although perplexed we are not in despair. The Chariot of Israel will not go back; nor will it long stand still; it must go forward. And although we do not understand when nor "by whom Jacob shall arise;" the Word of God standeth sure. "As surely as I live saith God, all the earth shall be filled with the Glory of the Lord."

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The station at Odoorville has continued much as in former years. Our village schools are eight in number. The average attendance of children on the sabbath and fridays has been about (boys 230 and girls 120) 350. Nearly three fourths of all these children are such as New England fathers and mothers send to the village schoolmistress in the summer for the double object of education for the children and freedom for themselves. Their standard of attainment is ~~of xxx~~ below what it formerly was, when they remained longer in the schools. I account for this from the fact that within a few years the cultivation of tobacco and dry grain has greatly increased in this parish and every parent is desirous of securing the labors of every child who is large enough to draw water — to turn its streams to the plants — or to watch the fields. Thus the increase of industry and wealth works against the cause of education. I mention this as a fact not as a discouragement.

The children in these schools are formed into classes as in former years and attend at the church twice a week. They form about one half of our congregation on the sabbath, and on fridays, after reciting their lessons, they are addressed familiarly for 20 or 30 minutes on some plain and practical truth. In these schools, there are at present 10 Teachers, seven men and three women. These were formerly pupils in our Fem Boarding school. Now two of them are young widows. Of the men four are not members of our church but three of them would be glad to be such, if I thought them prepared.

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# For a more particular account of this see appendix which I inclose, and which is my Report to our Bible Society

The two English Schools, belonging to this Station, are in a prosperous state, numbering as constant attendants more than fifty lads. As the course of study in these schools has already been given, I need not mention it here. Some of these lads have at times professed to be somewhat serious, but I see no real conviction of sin among them.

In village preaching - visiting from house to house - distribution of tracts and portions of the Bible, my theory and practice are much as in former years. We do not see great special results, nor can we expect them until the leven has greater hold. For this we hope, and for this we are greatly encouraged to pray.

A few cases of interest have passed before me within the year. A boy in our own house gives some evidence of sincerity as an enquirer, and a monitor girl in Susan's Boarding School seems at present under real convictions and I have some hope that she has a new heart.

In January Susannah Houston, a pupil in our Female Boarding School and a member of our church died at her mother's house. She was a very consistent christian and before she was sick expressed the conviction that she might not live long. Her death seemed to make considerable impression on the mind of the pupils in the Boarding School. Many were inclined to pray more earnestly, and one especially of the older girls spent most of many nights as well as days in prayer. For about a fortnight before our 18 vacation in March & first of April, a number of these pupils seemed uncommonly anxious about their souls. Meetings late at night and early in the morning were held in their dormitories for prayer and reading the Bible, and the voice of prayer in their little prayer meetings could be heard at all times during the day, excepting in school hours. ~~and~~ For two days our studies were partially suspended. Thus closed the term and we felt anxious lest their heathen friends and enemies should efface these good impressions. On their return however, I was glad to find that many of them had even gained strength by conversations with their parents, brothers and sisters. The feeling still continues to increase, and at present a few rejoice while some 10 or 15 are anxious and more serious. Results we must of course leave, and our prayer is "abide with us". —

L. Spaulding

(The following more particular account is by another hand.)

With gratitude to the Most High would I record "a token for good" recently manifested in this nursery of the Lord. The removal of some of the "Little ones" of Christ's flock with the faithful exhortations of a few who remain, have been the means of arresting the attention of the thoughtless and of quickening believers to press forward, for the prize of the high calling which is in Christ Jesus.

Towards the close of 1849, F. L. C. a member of the first class dreamed that Mrs Buyler who died of cholera in 1846, came to see her with two books in her hand, suggesting to her neice (Susanna Houston who was in the same class) that she read her Bible carelessly — that she must do so no longer — but study it prayerfully — prepare for her latter end, for soon she would be called to the place where she was. F. L. C. asked E. C. if the name of her neice (S. H.) was in either of those books she held in her hand. She replied, I have looked but cannot find it. This dream was told to S. H. and notwithstanding her spirits at that time, were somewhat depressed owing to her state of health, and the importunities of of her relatives to contract an alliance with a heathen, the dream had

Excellent! Pres. Wolcott may perhaps be the more satisfactory

had a salutary effect upon her mind in stirring her up to a more diligent study of the Word of God, to watchfulness and prayer.

The last of Dec. she went home to spend a four days vacation. On the sabbath after her return, her grandmother came to the house of God. After service she had an interview with S; and finding her disease (jaundice) very apparent, she urged S. to go home with her that she might have the advice of a native physician. S. refused to go home, saying she could have every thing done for her at O. that was necessary and at the same time exhorted her aged grandmother to believe on the Lord Jesus Christ.

The following morning her mother came for her and took her home. The distance was about three miles. It proved too much for S. The effort brought on fever, accompanied by delerium. During her intervals of consciousness which were few and brief, she would say, "I am very sick now, but God can cure me".

She frequently asked for her Pastor and others who watched over her at O. The former called to see her, but she did not recognize him. She continued to grow worse and so until Sabbath A. M. the 20th of January, when her spirit entered upon the rest of an eternal Sabbath, in the blissful presence of her Savior. She had professed his name more than two years, and adorned it by a consistent walk and conversation. Her remains were brought to our church & after a short service were buried in our resting place at Oodooville.

On the 26th of Feb. a young man (a member of the Senior class in Batticotta Seminary) was called away from his Master's service on earth to engage in the more exalted employment of Heaven. He also according to his request was buried in our churchyard. This happy death caused quite a sensation in the heathen community as well as among his christian friends. Many of the latter were led to ask "Why was Chickering taken & I spared"?

Again on the third day of March, another call was heard. Ansel D. Eddy had entered upon the unseen realities of Eternity. We trust he found redemption through the blood of the Lamb.

His remains were brought quietly into the church at O. during the forenoon. The sermon from "For the love of Christ constraineth me" &c, had made a very visible impression, which was deepened by the funeral ceremonies.

That same evening at a meeting in the schoolroom great attention was given to the exhortations of Mr Niles and much feeling was manifested. The next day was the season of our monthly concert. Great seriousness was apparent in all the meetings. The following day a request came from the pupils to spend the day in religious exercises which was granted. On the ensuing Saturday a similar request was made & granted. During that week unusual stillness pervaded the premises. Every one appeared to feel that the Spirit was in our midst & on entering the school compound a sensation prevailed "Just as this you could feel God".

The following week there was not that death like stillness but evidence was given that the Spirit had not forsaken us. Some two or more bore testimony that they had found the Savior. I should not omit to mention the faithful labors of one of the elder girls in the school. Ever since she has borne the christian name she has been distinguished for her conscientious deportment. To her the throne of grace has been a favorite resort. As God's way of answering the christian's prayer for an increase of patience

experience, hope & love, — is usually to put him into the furnace of affliction. So has our Heavenly father seen fit to purify this "little one". For four years past wave upon wave has rolled over her. Occasionally reason has fled, but even then the holy spark within shone conspicuously. All who attended her at such seasons were surprized at her appropriate selections of Hymns, Psalms, and other portions of the scriptures. It is now more than a year since the prominent desire of her heart has been, that the Lord would pour out His spirit on this school. Day & night the prayer "Breathe upon these slain that they may live" has been reiterated. By her that remark of Cecil's "A christian will find his parenthesis for prayer even through his busiest hours", has been exemplified.

On Monday March 18th the girls went home for 18 days. They returned on the 6th of April. Many fears were entertained that their serious impressions would be stifled by coming in contact with so much heathenism. But there is reason to believe that the enemy has not gained the advantage, to the extent we feared. Many appear in earnest to obtain the pearl of great price. May the Lord strengthen them to persevere.

April 1852

Mrs. Hannah Mariner

The Rev. R. Anderson D.D.
Mission House
Boston

8/ Oodooville April 1851

Rev & Dear Sir,

I send you the Report of Oodooville Station for the past six months, which though not long nor brilliant may show at least something of the nature of the service.

Within the past six months most of the interests of this Station have been affected by the cholera. Our native free schools were nearly or quite abandoned for nearly three months. The people also confined themselves to their houses so that our congregations on the Sabbath were comparatively small.

In consequence of the death of a little girl in the Fem. Boarding School, the pupils who had just left for their vacation in Dec. and Jan. were afraid to return so that the first term in this year has been greatly interrupted by absences. Two of the pupils died while at home. One Naomi Egerton was a member of our church. She belonged to the first class in the school and was a girl of much promise. She was taken in the night but her friends omitted to give information until the morning when it was too late. The other whose name was Ann Eliza Martyn was a member of the fifth class and too young to manifest any very decided character.

Two of our village school Masters have been removed by the cholera within the past six months and

many

many in our villages who knew more or less of the truth have been cut off suddenly and without hope.

The Schools at this Station are not yet organized again and what shape they will take is yet uncertain.

We are just commencing our afternoon and evening preaching and visiting in our villages. The people seem to feel some gratitude for attentions shown them during the cholera and several more of our neighbors attend church on the Sabbath. Some seem to hear attentively but how long this will last or whether any of these dry bones will live I wait to see.

Another judgement in this parish is the failure of the rice harvest. Many are already suffering & our prospects for the year are gloomy. Notwithstanding all these rebukes however the state of our church is not much improved. Fear for a season gave some earnestness to prayer but the love of souls and a sense of responsibility are faint in comparison with what they should be.

May 30th 1851.

Rev & Dear Sir,

This should have been sent you last month but I scarcely considered it worth the cost. Since that time we have admitted to our church at this place Mary Seymour, - Harriet Newell, - Emma Hemenway, - Ann Baldeman, - & Amanda Caldwell - all belonging to our Female Boarding School. These I consider the fruits of our revival in the early part of last year 1850. // Last week we

had the pleasure of welcoming Mother & Sister Poor. They seem in pretty good health & Spirits though somewhat older than when they left us. — They are "found again" & my heart is filled with "music & dancing".

We must have more men to help us or the witnessing Church from Puritan New England will go over to Pusey & to Rome & their old Churches# be again given to the Jesuits. "There shall be peace in my day". —

Yours in the bonds
of the Gospel
L. Spaulding

# The Govt of Ceylon have lately given the Roman Catholics a grant of £150 sterling to be expended in this district (Jaffna) for education!! — ie — to furbish their churches to annoy the Missionaries and to embolden them in burning Bibles. Her Majesty's Govt are preparing themselves a nest! in Rev 6. or 16 or — ?

The Rev R. Anderson
Missionaries
Boston
Recd. Oct. 5 1851.
Ans. 16/57.
2

1. 88

Semi Annual - from Oct. to April.

Tillipally May 29. 1856

R. Anderson D.D.

Rev & Dear Sir.

In reporting the Tillipally Station for the past six months (i.e. from Oct. to April), I shall notice the more important features of the work. —

Education.

After the Station Govt. Grant English School was closed in May of last year, an English School was taught for a few months by Mr. J. King, a native of Tillipally. He received his education at Batticotta Seminary & was a thorough scholar. His school opened under favorable circumstances & the people rejoiced in it, but the decreasing number of its pupils & the failure of its patrons to pay tuition promptly, resulted in its close before the end of the year.

About two months ago, another English School was opened by Mr. Dwight of former notoriety in the history of Tillipally. His school is small, but large enough to break up the first & second

Stations. Tillipally Coorvillai Mr. 1851.

classes of the Mission School at the Station. Several lads who were formerly connected with Batticotta Seminary or with the G. G. Station School have entered English Schools in other places & several have been pursuing their English studies under private teachers.

There have been seven Mission Schools in operation at Tillipally during the past six months. The school in the village of Pannaly & that in the village of Paly were discontinued at the close of the year, & others were opened in the villages of Mallagam & Kottugan. In the Schools away from the Station, nothing of special or unusual importance has occurred. Some of them have been quite large, numbering 50, 60, 70 or 80 pupils. The School at the Station for boys has been more or less affected by the English Schools above mentioned. The Station Girls school which formerly numbered 60 or 70 pupils, has been reduced to two, three or four a day. It was kept up with a fair number of scholars to the end of year; but when they saw that the cloths were not given & that the teacher would not pay (he did

so for a short time) them for coming, they left the School. The number is now on the increase & I am hoping that it will continue to enlarge.

## Sabbath Services.

During the months of October, November & December, we held a preaching service at the Station in the A.M. & five preaching services in the village bungalows in the P.M. The average attendance at the Station was 38. men 13. women & 76. Children. Since the first of January the Catechist in charge of Mallagam & Erlaly has preached at at M. Sabbath A.M. & at E. Sabbath P.M. At the former place he reports an attendance of 18 adults & 49. Children (Mallagam & Erlaly schs. united). & at the latter of 10. adults & 28. Children. Sabbath P.M. there are also meetings at the Village Chapel, at Kottugam, & at first & second Mavyttapuram. At the Chapel the average attendance has been 18. adults & 10. Children; at Kottugam 6. adults & 20. Children; at first Mavyttapuram 5. adults & 40 Children; at second Mavyttapuram

17. adults & 47. Children. A large proportion of these meetings have been conducted by the Catechists & the attendance has been as good as was anticipated. The Sabbath School & Monthly Concert are regular exercises of the Sabbath both at Mallagam & at the Station. At the former place about 50 children attend; at the latter about 200.

## Meetings of the week.

The Church prayer meeting, the female prayer meeting, the ~~weekly~~ Examination of the School Children, & the Helpers recitation, occur weekly at the Station. As the children of the Christians seldom attend with their parents (Excepting on the Sabbath) I have recently commenced a weekly meeting with them which I hope will prove to be a pleasant & profitable exercise. Each Catechist has charge of the meetings which occur in his part of the field &, unless something special presents, each one improves his moonlight Evenings in preaching to the people either in the bungalow or at private houses. The attendance varies according to circumstances. At the bungalow, more effort is made, the audience

is larger & composed of men; at the private house, a few of the neighbors are called together, & upon the mat in front of the Verandah, the Scriptures are expounded to both males & females.

There seems to be no hindrance to the full & free proclamation of the Word in every village. Though the people are not savingly benefitted, they listen with attention & the number in attendance is generally good. Every month there are many openings before us for preaching the gospel into which we have not strength to enter.

Intercourse with the people.

Each Catechist spends a part of his time among the people, & during the first weeks of the six months herein reported, I was able to secure an hour or two of each day for village work; but as the year drew to a close & since that time, duties of a more general nature have required most of my time & strength. It is pleasant to mingle with the people for whose

Salvation Richards, & Woodward, & Poor have labored so earnestly. Into whatever village I go, I find that they are remembered with affectionate tenderness. Their work of love is not forgotten. Though they have rested from the cares of Earth, their sayings & doings are still fresh in the memory of the people of their choice.

Very sincerely yours-

M. D. Sanders

Siciphey Moay 29. 1856.
Recd. Aug. 6.
Ans. Nov 28

Pres. Church

Tillipally October 3d. 1856

R. Anderson D.D.

Boston.

Rev & Dear Sir.

In reporting Tillipally Station for the past six months, I will take up in order its four catechetical divisions.

1. The Station.

The Catechist says: "There is in this field a class of persons who are strangers to all practical religion, leading a godless & hopeless life, notwithstanding all that they know about Christianity. They seem to be perfectly indifferent to religion & to their accountability to God. It is their acknowledgement, that whatever is enjoyed in this life is a reality & whatever concerns the future is imaginary. Such a view of religion prevents their giving heed to the truths which concern eternity. The endeavors made to urge upon them the consideration of their relations to God & eternity are, I fear, taken to be intrusions upon their time & attention.

There is another class who deem themselves too noble to become allied to the Mission in any way. It will be below their dignity to break themselves off from the ranks of their ancestral religion. They have no desire to inquire after the claims of the Bible. When their position is questioned, they try to avoid the force of argument by various excuses, feeling themselves safe under "refuges of lies."

There are others who are well disposed & seem inclined to the truths of Christianity. They deem it desirable to be Christians, but regard the requisitions of the Christian religion to be such that a full compliance with them is beyond what their circumstances will allow. They desire to be placed in better circumstances that they may be able to conform their practice to the requirements of religion. Thus are They ~~are the~~ who would have the world & also a portion with the children of God. ~~What~~ It is to be feared ~~is~~ that their desire for worldly gain & pleasure is stronger than their love of God & truth.

~~Besides~~ There are also those who have once been in the Chh. as members, but have left it as their worldly prospects in connection with it ~~the Chh.~~ failed. The number of such is small, but their influence is heavy against Christianity.

Still, there are others who are members of the Chh. but not connected with the Mission by employment. Though few in number, they are sources of good influence, if they ~~should be~~ are consistent.

The influence they could exert by a consistent Christian life would be powerful & such as would be above the gainsaying of the heathen.

In working this field we have to labor under strong prejudices & misapprehensions on the part of the people. The most prevalent impression in the minds of the heathen in regard to Christianity, is that the labourers engaged in the promulgation of the gospel are intent upon gaining credit & profit. The catechist is met with the question, 'Would you do so & so, if you were to be discontinued from the work?' I was once struck with a remark made when I was holding an evening meeting. ~~in a certain house.~~ A woman, after ~~making~~ learning by enquiry at the commencement that the missionary was not expected for the meeting, said, 'If the missionary is not coming, you may as well report a large attendance.'

Under such difficulties we are to exclaim with the prophet, 'Who hath believed our report & to whom is the arm of the Lord revealed?' Yet, as servants of the Lord of Heaven & Earth, we ought to continue in well doing, remembering the injunction, "Preach the word; be instant in season, & out of season."

In my last report it was stated that an English heathen School had been established & was then in operation in the village of Tillipally.

It has been continued during the past six months. The number of pupils has been small & I am sorry to say that until quite recently three of the largest of our baptised children have attended the school. Two of them have now left & joined the Christian school & the other will probably go to his farm. The two mission schools at the Station are small.

Our Station congregation on the Sabbath is smaller than it was in the earlier part of the year. We now have an average of a little more than thirty adults & about the same number of children. The decrease is caused principally by the commencement, about two months ago, of a Sabbath morning preaching service in the village of Mavyttapuram. A part of the Christians & the children of two schools attend that meeting.

2. Mávyttápuram.

The catechist says: "Since this field has come under my care the service of the Sabbath has been held in the bungalow at 2c. Mavyttapuram. I there meet weekly with a congregation varying from 20. to 45. adults & from 75 to 100 children. Most of the attendants are from the fishers & are regular. Some 5 or 6 women (two of whom are chh. members) manifest their great interest by their regular attendance. The audience is quiet & attentive during the service. I have all the usual exercises of a Sabbath meeting. & a full sermon is preached. Those present

feel great delight in hearing a boy in the School sing the Sacred Lyrics in Tamil. Before the commencement of the Service an hour is spent with the Children in the Sabbath School in asking questions & hearing answers from them in lessons given them before hand.

In the afternoon of the Sabbath, I have a meeting in the Govt Bungalow at Hangasontory. The Sub-Collector of the Custom House is one of the graduates of Batticotta Seminary. He exerts his influence for the meeting, & on a certain Sabbath when the Missionary was present & preached, some 75. or 80. men & women attended."

After speaking of Evening meetings he again say: "I have also two stated places for meeting with the Chh. members & their Children. The course I take in these meetings is to read a Chapter in the Gospel of Matthew in one place & one in the Gospel of John in the other. In this meeting I have in view to make the Children interested as well as the parents. After reading the Chapter I make some remarks on what has been read & close the meeting with prayer. In the whole village at present I see 3. or 4. individuals, of whom two are grown up boys, who show their inclination towards Christianity."

There has been stated preaching in Mayuttapuram every Sabbath during the past

six months. Until July the meeting was at 4. P.M. but since that time it has been at 10. A.M. The attendance has thus far been quite encouraging & I trust that faithful catechetical labor will lead to good results. How far the audience has been secured by the novelty of the enterprise the future will reveal... There are two schools in Mavyttapuram & both of them are large & flourishing. Many of the children in one of them come from the village of Pannály... I am interested in the meeting held in the Govt. Bungalow at Kangasontorey Sabbath P.M. It was commenced at the request of Mr. Rockwood, sub-collector of the customs, & is encouraged by him & by Dr. Hoover, both of whom are graduates of Batticotta Seminary & in Govt. Service.

3. Mallagam & Erláy.

The catechist says: "It is with feelings of gratitude to God that I am able to report the state & prospects of my field as generally encouraging. A few are hopefully pious & others have evidently received very favorable impressions of the religion of Christ. Some would be willing to make a public profession of their faith were it not for the powerful counteracting influence of their heathen relatives & friends on the one hand & the love of worldliness on the other. I find a few here & there who have left the worship of idols.

The Christians of this field are growing in grace & in the knowledge of our Lord & Savior Jesus Christ. One of the female members of the chh. because of her love

to the Savior, has recently given six (6) shillings four (4½) & a half pence for the spread of his gospel. It was a thank offering in connection with the baptism of her child. I understand that she had acquired that small amount by self deniat."
After mentioning ~~mentioning~~ a person whom he thinks to be a christian, he says: "Others with whom I labor are not of the same grade. I teach them spiritual Milk & some plain doctrines of the Bible in my regular visits to them. I regularly visit six families during the week ~~at~~ appointed days & at stated hours. Three of them are families of christians & three of inquirers."

Since my last report, one has been received to the chh. from the village of Erlaly. He is the teacher of the School. He had long been a candidate for chh. fellowship & gave very good evidence of a change of heart..

The Catechist in this part of Tillipally field has thus far exceeded my expectations in securing audiences on the Sabbath & at evening meetings. He is earnest in his labors & seems to be appreciated by the people. The number of christians in connection with his work has been seven, including the Erlaly teacher. One of the christian families has quite recently moved to Tranquebar so that the present number is five. The two schools at Mallagam & Erlaly are flourishing.

## 4. Mylitty.

In the parish of Mylitty (Eastern part of Tillipally) there is only one school. Among the people generally indifference prevails in religious matters, so that the catechist finds but little encouragement in his work. One person, who ~~exhibited~~ appeared an interested in the Bible, has recently died. At the Sabbath P.M. preaching service the attendance has been small.

Table showing the average Sabbath attendance at Tillipally Station from April 1st to Oct. 1st 1856.

| A.M. | men. | women. | Children |
|---|---|---|---|
| Station congregation until Aug. 1. | 30 | 11 | 44 |
| Mallagam | 12 | 1 | 70 |
| Total | 42 | 12 | 114 |

| A.M. | | | |
|---|---|---|---|
| Station after Augt. 1st | 24 | 9 | 30 fruit s |
| Mavyttapuram 2d. | 28 | 5 | 82 |
| Mallagam . . . . | 12 | 1 | 70 |
| Total | 64 | 15 | 182 |

| P.M. | | | |
|---|---|---|---|
| Village Chapel — | 14 | 4 | 12 |
| Mavyttapuram 2d. | 13 | 6 | 62 until Aug |
| Mavyttapuram 1st ) | 7 | 3 | 35 in teacher's house |
| Erlaly . . . . | 11 | 0 | 22 |
| Kottugan . . . . . | 4 | 0 | 26 |
| Total | 49 | 13 | 157 |

Since August 1st there has been preaching at Kangasontory in the Custom House bungalow in the afternoon of the Sabbath & also at Vasavelan.

In April Mr. Spaulding & myself, as Com.ee examined all our village schools & we are now engaged in the second examination, having already visited the islands. In July I was absent two weeks, in company with Mr. Hastings, on a tour to the northern portion of the main island. An account of what we saw & did has been forwarded to the Missionary House. The various weekly meetings in connection with the Station have been kept up with their usual interest. Evening meetings have been quite numerous, but, as we have regular sabbath services in several of our bungalows, they have generally been held at private houses. On the whole, in view of the experience of the period now under review, I am encouraged to press forward in the work, &

I beg to remain, Rev. & Dear Sir,

Very sincerely yours.

M. D. Sanders

R. Anderson D.D.
Secretary of A.B.C.F.M.

Millersburg Oct. 3, 1856

Rec'd, Dec. 6,

Ruth Bee

Semiannual

# Report of Odooville Station
April 1. 1857.

Rev. R. Anderson D.D.
Cor. Sec. of the A.B.C.F.M.

Revd. and Dear Sir,

Very little worthy of notice has transpired at this Station within the past 6 months.

The annual report of our church on the 31st of December showed that there were 99 members. viz.

Residents 30 men and 55 women = 85.
Nonresidents 6 men and 8 women = 14.
99.

Since that time only two entries in our church records. One is the baptism of a young women from an Island belonging to Batticotta Station. A very interesting case which I leave to be reported by that pastor. She came to Odooville on the day of our Preparatory Lecture and asked me to baptize her. I examined her before the church, who seemed to take great interest in her simple and satisfactory answers. I baptized her and after the Lecture she took her carreage (for she came in one) and went on her way rejoicing. She is now in her own Ethiopia and the Lord willing may be heard of a 1000 years hence.

The other record is, on the 25th of January when we held our second communion season. At that time 2 pupils in our Fem. B. School and one graduate from this school were received to the church. viz.

1. Margaretta A. Baker. 18
2. Jane L. Wadsworth. 15
3. Sarah Hare (Baptized) 15.

Churchmembers present were

26 men – 30 women = 56.

16 pupils and female teachers 16

including the 3 admitted – 72.

Only 3 children have been baptized & 3 adults have bee recommended to other churches.

We have only five Village Schools this year of which I cou not now give so good an account as I did six months ago.

Village Preaching is now reduced to four moonlight even in a month. One at Allehvertty, one at Koccoville, one at Sangoor and one at Chunnagam. Other cares so press upon me that eve these 4 appointments in a month are met with difficulty.

No special interest in our church.

On the 21st of Oct. we received 14 little girls for a new class in our Fem. Boarding School, Average age is about 12. As a class will leave in about one month, I will omit a Report of School until the annual List which will be due in June.

I have now had the charge of Tillipally only 2 mon a time quite too short to make a report.

With christian regar

As ever

Levi Spaulding

Ship Flavio. Madras Roads Mar. 16 1847

Dr. Anderson

Rev. & Dear Sir

As we draw near the close of our voyage we feel it to be our privilege as well as duty, to give you a short account of the dealings of our heavenly Father with us, since we received your farewell benediction, & witnessed the deep interest & sympathy of our friends as they accompanied us to the Ship. The hymn, - the prayer, the parting scene, the first motion of our floating world, as it started in its orbit, - the rapidly increasing distance which was to separate us until we meet where ships & seas & farewells are not known, are still fresh in memory. Those scenes and sympathizing friends will long live in our hearts & we doubt not that many in different parts of the land as well as those present on that occasion have followed us with their prayers. —

You may recollect that the weather was quite unsettled when we left Boston. We had scarcely cleared the harbor before a storm overtook us, & followed us nearly three weeks. The wind was not only ahead, but blew a gale drifting us rapidly towards Point Sable. The sea was thrown into fearful mountains, separated by deep & frightful

ravines, into which the ship was plunged as it rol
or pitched from its giddy height, while the spray w
up into the air by the wheels of His Chariot, from th
uneven surface, formed a thick cloud & made it
possible to see at a distance. — For a season it see
doubtful whether we should ride out the Storm,
find a resting place in the great deep. "Then we c
upon the Lord in our distress. & He who comm
the calm as easily as the tempest, heard our vo
& saved us from our fears. Our Ship suffered lit
damage with the exception of some small inju
to her bulwarks, & some splitting of her sails.
A part of our stores & about one third of our sup
of water were also lost. During these three we
many of our number suffered severely from sea-sick
but since that time we have been highly favored.
Dr Scudder has been occasionally afflicted with derang
of the digestive organs, & Mrs. Spaulding slightly
her former difficulties. The health of the latter hou
we hope is much improved.

Our time has been spent very pleasantly & we
profitably. In addition to our other duties we have
particular attention to the study of the Tamul lang
In the providence of God we have been highly favore
having a pious Captain. We feel that we cannot
too much in his favor. He has been exceedingly kind
obliging and done every thing in his power to make
situation comfortable & our voyage pleasant. He has be
uniformly present at our morning & Evening prayers &

Note Private.

Rev & Dear Sir, Doctor Sunder

and myself wish to add a private note (thing
approved by our Brethren) to say to your-
self only that with the exception of a few
staple articles, of which our supplies for so
many passengers & for so long a voyage
was quite short, our food during the voyage
has been very good. But for the benefit
of other Missionaries we (old folks) wish
to say that it would be well for the Com.
to see that there is an ample supply of
live stock put on board the ships in
which their Missionaries sail. This should
consist principally of good stock and
hogs. Ducks are generally very poor
& lean & poor eating, and fowls are
very liable to die in storms. We
fear that if the Com. do not look af-
ter this they may effect nothing else
than that their Missionaries will suf-
fer in health as has probably been
the case in one or two instances on board
this vessel. For 13 passengers & for so long a
voyage, three barrels of rice instead of
one, and some 8 or 10 barrels of potato-
toes more than we had would have
been a better supply. Our beans & peas
and bread baked on board have been
excellent. The water also, though on
short allowance after the storm un

til about three weeks past when we can an abundance of rain. We will only add that we have much reason to be thankful for so good a supply of rain-water stores furnished by the kindness of the Committee and other friends.

J Scudder
L Spaulding

I inclose a letter to my Brother which (as they sent to Mr Wood of Concord N.H. Editor of the "Congregational Journal" the previous No & as they were published by Mr Wood) I wish you to send to the same Editor - if you think best for publication requesting him to send a few copies to Mr Lyman Spaulding - Jeffrey - New Hampshire as he did of the other No

turn in leading our devotions. The mate & the crew have very civil & respectful & those not on watch have attended evening prayers. Our Sabbaths have been our most asant days. With the exception of the first when most s were too ill to attend, we have had two services, - one ourselves which the Capt. has also attended, - the other the whole ships company. We have also had two kly meetings, one on wednesday evening - the other hrday Evening. Most of the seamen not necessily on watch have attended both of these meetings, and peared interested. We have also sought opportunities for vite conversations with them. Brother Chandler has an interesting Bible class for which most of them em very grateful. In the early part of our voyage of the seamen seemed somewhat thoughtful & in a weeks gave evidence of a change of heart. We understand he has pious parents, & for many years attended the bath school. He informs us that after his arrival Boston he had refused other opportunities, & delayed rly two weeks, for the purpose of securing employment the vessel in which the Missionaries were to sail, from desire to be benefited by their instructions. While wait at the "Sailors Home", he was deeply impressed by reading "Buchanan's Researches" published by the American t Society. Soon after embarkation however & during storm, he had almost shaken off his seriousness. was led back & we hope saved through the power of truth. steward also who was formerly a slave & once sold er the hammer, but afterwards freed by the will of his

master gave evidence some weeks ago of having embra
the Saviour. About four weeks ago feeling that we had not done all for the
salvation which was our privalege to do & which our resp
situation demanded we agreed to set apart half an hour a
O'clock each morning as a season of special prayer for the influ
of the Holy Spirit. Soon there appeared a manifest stilln
& solemnity among them & much less profaneness & an
ation to be instructed. Four of them making six in all have ex
a determination to follow Christ. The interest still continue
we trust that many more through grace will through the influence of Capt. Crocker, who in a
conference exhorted them to perseverance, and expressed his d
mination to do all in his power to encourage & assist them
~~lest that many may~~ may find the pearl of great price befor
peach America. His labors will, we have confidence to believe
extended to all whom he can possibly influence. It is delig
to feel that in all our personal labors, we are assisted by th
in America, who pray for us & sympathizing with us: and that
of such happy results we can say, Paul planted, Apollos wa
but God gave the increase.

We have been able also
a Temperance Society among them, & are happy to say that wi
exceptions every man on board has signed the pledge of the
Temperance Union. We have observed with interest the Mess
prayer meeting on the first monday of each month, the
prayer meeting on the first Monday in January & the Union
meeting for colleges. These have been very pleasant seasons
minding us that though absent from your assemblies
are still with you, & one with you & with all who go to th
of prayer & praise on such occasions. In our intercourse
each other we have enjoyed much of that "perfect love which
out fear". On the whole our four months have passed awa
pleasantly & rapidly & we doubt not you will unite with us in
to our heavenly Father, that we have the prospect of soon be
our long anticipated & much desired work.

With Christian salutations

L. Spaulding. Geo. For
I. Scudder. E. P. Hastin
John E. Chandler. Wm. W. Scud

Copy of the Journal of Messrs Sanders & Hastings.

According to previous arrangement we left Chavagachery in the afternoon of July 9th for a tour in "the Vanny" - by wh. name the northern portion of the main island of Ceylon is designated. Our company consisted, besides ourselves, of three Native Assistants & (7) seven other natives.- For conveyances we had two common ox-carts. We also took with us a horse, for the purpose of reaching those villages, to wh. a cart could not go.- We were well supplied with tracts - portions of Scripture & other books - & also with provisions for our whole company.- The first night was spent at a Govt Rest House (7.) seven miles from Chavagachery, at wh. we arrived about dusk.-

July 10th.- Having divided our company, we proceeded early in the morning to visit the people in the vicinity of the Rest House.- The nearest village was found to be composed almost entirely of Roman Catholics - The whole number of families about (40) forty - In this village there are six (6) Churches belonging to different castes.- The 1st & most important is the Church of St Mirjoon - belonging to a class of fishermen. (We were not able to ascertain the English name of this Saint.) - Preparations were being made here, for a festival to be held at the close of the month.- The festival or "high day" - of this Church is attended by all castes - many coming to it from Jaffna town

& other places.— The second is the "Church of the Archangel" — belonging to another class of fishermen. The 3rd is the "Church of St Anthony", & belonging to the toddy drawers — The 4th belongs to the farmer Caste & is called the "Church of the Mother of God". — The 5th is "the Ch. of St Thomas". — This belongs to a 3rd class of fishermen. — The 6th belongs to the toddy drawers & is called the "Church of St Xavier". — We were told that there are from 5 to 10 families connected with each of these Churches. — But few of the people visited were able to read. — Some repeated the commandments at our request — omitting always the second & dividing the tenth. — When they were asked why they worship-ped the saints — they replied as follows — "A King has his officers of various kinds — We pay them respect & through them endeavor to gain access to the King when needful. — In the same manner, we honor the saints & seek through them the favor of God". — We found no evidence that the Romanists have had any idea of a spiritual religion. — The Sabbath is not regarded by them & their character as a people is certainly no better, than that of the heathen about them. They have not the whole Bible in their own language, but only short portions, quite mingled with prayers to the Virgin & to the Saints. —

A few hours in a village about one mile distant were visited. — The people of this village are all heathen. — Those visited were of the fisher Caste, & seemed very ignorant. — None

were able to read..

A part of our Company went to a village about 3. miles from the Rest House. This place is the residence of the Maniagâr, the head native officer of that part of the Province.. On entering the village nearly 30. men, women & children came together to hear our message - Some were heathen & some Romanists - All were exceedingly ignorant. To obey the commands of the headman, seemed to be their highest idea of duty.. Several others were seen & conversed with while we were passing through the village. The Maniagar received us kindly & listened attentively to what we told him of the great salvation..

About 11. o.c. we took breakfast near the last mentioned village, under a Banyan tree.. After breakfast our Company was assembled for prayer.. A few travellers, who had stopped to rest, were also present.. About 2. o'clock proceeded on our way & shortly before sunset reached a place in the Jungle where resides an old man with his family - in all ten (10) persons.. There are no other inhabitants near.. Finding good water in this place, we determined to spend the night here - in preference to going on 3 or 4 miles further to the Rest House at Elephant Pass... We had free conversation with the old man & his sons, & held a meeting with their families in the evening.. We found them very ignorant, none of them being able to read, but willing to listen to our message.. We passed a restless night in

one of the Carts in the open air - while our Native Assistants formed a lodging place in the of the hut near by. -

July 11th - About 3 o.c. set out on our journey & reached Elephant Pass, ~~about~~ sunrise - An arm of the sea, a mile or more in width, here separates Jaffna from the main Island. The water is shallow & easily forded - On the opposite shore formed two roads - one leading to Trinco-malie by the way of Mulative - the other to Kandy - via Anurâjah-purana.. We took the latter road - About 1½ miles from the shore we came upon a large tract of cultivated land, & stopped under a Mangosa tree, near a tank, for breakfast.. We found here, a few homes scattered in the rice-fields & some people engaged in ploughing.. About a mile from our resting-place, a little village was to be seen, on the opposite side of a small body of water.. This was visited by the Native Asst. They found there 18 families.. Only two persons in the village were able to read. There ~~was~~ is no school in the place & but one temple wh. is dedicated to Amman - a goddess, who is supposed to be the Cause of small-pox - Cholera & other diseases.. After breakfast, drove on to another village 4 miles distant - There are about 30 homes in the rice fields, scattered over a considerable surface.. Stopped under some Tamarind trees & took dinner, after wh. we went in two companies to visit the people.

some manifested an unwillingness to listen & some were disposed to dispute, while others listened with attention.- We found here several people from Jaffna, to whom our object was well known. They were not, however, among our most attentive listeners.- This place was the residence of a noted robber, who was, a few months since, transported for his crimes.- We met several of his relations.- Spent the night at a Govt. Rest House.- 33. miles from Chavagachery.- Several travellers from Jaffna were tarrying here for the night.- Before retiring, we invited them to meet with us, for the purpose of reading a portion of God's word, & prayer.- We heard of some villages in this vicinity, wh. we resolved to visit on our return.- This night, like the preceding, was spent in our own carts, wh. seemed more inviting than the filthy Rest House.-

July 12th.- About 3. o.c. proceeded on our journey. The road for 11 or 12. miles lay through a dense forest, in wh. Ebony is one of the principal trees.- Elephants - bears - Cheetas - wild hogs & deer inhabit these jungles - Also peacocks - jungle-fowls - partridges & large green pigeons, are abundant - At 9. o.c. reached a small village of 10. or 12. houses & one temple, where we stopped for breakfast under a tree - Here we found persons from Jaffna working upon the road, some of whom attended our devotional exercises.- After visiting the houses in this village, we drove on 2½ miles to the Govt.

Rest. House, where we determined to spend the Sabbath. - A native residing here, supplied us with a couch & 2 chairs, wh. added much to our comfort. - This place is 47 miles from Chavagacheery. - Towards evening we visited a large & beautiful tank or pond 1½ miles East from the Rest House. -

July 13th. Sabbath - Held a meeting in the morning at the Rest House. About 25 persons beside our own company, were present. - Some were residents of the place - some traders from Jaffna & some persons engaged in repairing the road. - A former student of Batticotta Seminary - Samuel J. Judson - ~~was~~ employed here, as an Overseer on the road - attended our service - We found no opportunity of conversing personally with him, on the subject of religion, but we were informed that he is fully on the side of the heathen. During the day several companies of traders passed, to whom we gave tracts. - In the P.M. visited the houses in the vicinity of the Bungalo for the purpose of personal conversation with the people. - Some were disposed to dispute - while others listened apparently with a little interest. - Two of our number also visited a small village a mile distant. It contained three houses & four or five families - Not one was able to read. They had never seen a Missionary in their village before, & though a little shy at first

they gave good attention to what we had to say.

July 14th. — Started about 5. o.c. A.M. & continued our journey to a village 4½ miles distant. Stopping at this place, we visited three small villages, lying 1½ & 2. miles from the road. They were reached by simple foot-paths, through the jungle. — Two of these villages contained only three houses each — & 12 or 15. adult inhabitants. We witnessed here sad evidences of moral corruption. — To those, who were able to read tracts were given & some portions of Scripture sold. — The people at first, looked upon us with some suspicion, until we had explained to them the object of our coming. — Two or three of the women, manifested a good deal of interest in obtaining books for their husbands who were absent. A temple to the godess Ammâl is situated near these villages. — The people refused to sell us fowls, saying that they were all devoted to Ammâl & Co. not be sold. — The other village mentioned, contained five houses with 8. or 9. families. — While going to this village we met three persons, on their way to a temple. One had a fever & they were to make an offering for her recovery. — This village is the residence of the Vaithân. — He was not at home at the time of our visit, & probably, on this account, the people were unwilling to come together for a meeting. — There is no School in either of these villages. — We took breakfast under a Banyan tree, the trunk of which measured

forty feet in circumference, three feet above the ground.- After prayer with our company - a few others also being present - we proceeded seven miles to a Govt Rest House.- Found a few people residing here, who were more intelligent, than those in other places visited - Several tracts were given & a few books sold.- After dinner drove on six miles, & passed the night in our carts, in the road, near a small village.

July 15th - At an early hour proceeded on our journey.- The first village visited contained 15 or 20 houses.- We found several traders from Jaffna here, whose influence seemed the bad.- All the readers were supplied with tracts.- After leaving this place, several villages near the road, were passed by, with the intention of visiting them on our return.- About 8. o'clock reached a Govt Rest House, where we stopped for the day.- We found here 12. or 15. houses & also two villages, about the same size - 1½ miles distant from the road.- In these villages we saw several traders, some of whom were Moormen. Had an opportunity of speaking freely with the people, upon the errors of their religion & the truths of Christianity. Tracts were kindly received & some books purchased.

In the P.M. travelled 9. miles to another Govt Rest House, passing by several villages unvisited - Arrived late in the evening. This place is 80. miles from Chavagacheery & was

to be, according to our plan, the limit of our journey in this direction..

July 16th.- Visited the village in the immediate vicinity of the Rest-House. It contains 30 or 40. dwellings. This is the residence of the Mariagar - the head-man of this district. The people are generally heathen; a few are Romanists. While visiting from house to house, we met a Sanni guru or priest from Varany, who had come on his yearly visit to his disciples, to collect his fees. - He occupied a small native Rest House when his followers assembled to meet him. - We were told, that the people supply him & his attendants with food, while he is with them & contribute money also according to their ability. - In return he gives them sacred ashes, & repeats in the ear of such as have not heard it before, a mantram or prayer - He also performs certain ceremonies for the dead. - The candidate for receiving the mantram (or "instruction", as it is called) after due preparation, by fasting, washing &c comes to the priest where for the first time the mysterious words. - A cloth is thrown over the heads of the priest & his disciple & the words are whispered in the ear of the latter. After this, he wears the sacred ashes in 3 horizontal lines, on his forehead - neck - arms & breast - He refrains from eating flesh of any kind until he has committed to memory the

formula, wh. he learns from others who have been initiated, after having heard it once from the priest. This prayer is then used morning & evening, before sitting down to Eat. The priest receives for this a present in addition to his usual fee. The guru & his attendant sat upon a mat in one corner of the building, with a look of the most perfect self-complacency & profound wisdom. Some of his disciples were at a little distance from him, sitting on the uncovered floor. We endeavored to enter into conversation with the priest, proposing that, as he professed to be a religious teacher, he shd instruct us upon those momentous points, wh. pertain to man's future welfare. But he generally maintained silence, probably, thinking it, the wisest course. To the question "what profit is to be gained by the use of sacred ashes" he replied as follows - "You perceive that when ashes are taken from the fire & applied to a vessel of brass, by some mysterious virtue in the ashes, the impurities on the surface of the vessel are removed & it becomes bright - so when sacred ashes are applied to a person, it has a mysterious efficacy in purifying & cleansing him". This was all the information we were able to obtain. Leaving the priest, we continued our visits from home to home, but were followed by some of his disciples, who by their boisterous

prevented our holding much conversation with others & we soon returned to our company - In a village 1½ miles from the Rest House, we found the people Romanists - Their priest makes them a visit once a year. Several of them were able to read & they seemed anxious to obtain books, but the influence of the Elder prevented..

From this place, south as far as Anurâdjapurama, the Ancient Capital of the Island & the residence in former days of the Tamil Kings - both Cingalese & Tamil people are found.. Beyond that place the Cingalese language is principally spoken..

In the P.M. we set out on our return. In the way met Zebulon Ely - formerly a student for six years in the Seminary at Batticotta. He is now employed as a Govt. Overseer on the road.. We spoke with him on religious matters. ~~but~~ He declared himself on the side of the heathen.. ~~excusing him~~ Two miles from the Rest House came to a small village of four houses - Only 2 or 3 persons were able to read - A mile further on, found two houses, where the effects of immorality were too manifestly visible.. About sundown reached a village of 12 or 15 houses.. The people were just returning from a small temple, where some ceremony had been performed. About thirty persons, among whom were three Brahmins gathered around us, to whom we proclaimed

the glad tidings of salvation.- The people showed some anxiety to obtain books, but were unwilling to purchase them.- We gave a few tracts, & as there was an appearance of rain, hastened on.- Reached a Rest House five miles distant late in the evening.-

July 17th.- Commenced our day's journey by day-break.- Visited two small villages. In the first found one reader.- In the second no reader except a man from Jaffna.- In this latter village is a temple dedicated to Aramâl.- Spent the night at the Rest House, where we tarried ~~through~~ preparing Sabbath.-

July 18th.- Our road lay through a dense forest, the same that we passed through on the 12th inst.- The only village on the road was visited on our way down.- Reached the Rest House, where we spent the night of July 11th.- about 10 o'clock & stopped for breakfast.- At prayer, several heathen, who were resting here, were present.- There are only two or three dwellings at this place.- In the district south of this wh. we visited the people reside in small villages on the borders of the fields wh. they cultivate.- Their homes are covered with straw & frequently 3 or 4. are in one enclosure.- South of this, the homes are found scattered in the rice fields, situated on slight elevations of ground, with a few trees about

them for shade

In the P.M. went on to a village about four miles from the road wh. we had been travelling. Then we found a Govt. Rest House & as there seemed to be a considerable population in the vicinity we determined to pass the Sabbath here.- This bungalo-like most of the others at wh. we stopped was in such a state, that we preferred to sleep in our bandies or carts.- None of the Rest Houses are supplied with furniture.- They are simply shelters from the sun & rain & sometimes scarcely that.-

July 19th.- Early in the A.M. we went out to visit the dwellings most distant from our stopping place.- Many of the people whom we saw, were from Varany & Chavagachery & were residing here temporarily to plough their fields.- Several were able to read - a few possessed books.- On our return to the Rest House the head man of the village called & during the day, others, among whom was a school teacher formerly employed by the Mission in Varany. He has a small school in the village.- One of the chief supporters of this school was with him & both showed much interest in having a Mission school established.- In the P.M. visited a village lying East from the Rest House.- Called at the house of the Vedahan of the place & in the course of conversation with him found that he also had been a school master under

the Mission. Found here a small temple in charge of a brâhmin. - Much of the land in this region is owned by people residing in Jaffna who come here & abide temporarily for the purpose of tilling it. -

Sabbath - July 20th. This A.M. visited the homes in the ~~vicinity~~ immediate vicinity of the Rest House - We were generally well received & listened to with attention. - Many promised to attend a service at the Rest House in the middle of the day - We had only one present, however, besides our own company

July 21st. - Left the Rest House about 3. o.c. A.M. - Crossed Elephant Pass soon after sunrise - & took a road to Chavagachery, wh. passes by some of the Cocoanut Estates. Missing the road, we soon found ourselves in the midst of a grove of Palmyra trees, where we stopped for breakfast in the vicinity of 3. or 4. houses. - At prayers, after breakfast, nine or ten heathen were present. Procuring a guide we reached the main road, & continued our journey, visiting a few homes by the way, until we came to the Estate of Mr Davidson, a Christian gentleman, by whom we were very hospitably entertained for the night. - About dusk spoke to a company of 12 or 15. of the laborers upon the Estate. - There are several Cocoanut Estates in this region, wh. are owned & superintended

by Europeans. – Mr Davidson's is one of the oldest & has now a large number of trees in full bearing – the gathers between 13. & 14000 a month – A part is made into oil on the Estate & a part distilled & exported to India.

Tues. July 22d – By sunrise we were on our way again – Visited several homes on the road & reached Ulsur about 9. o'clock. This place is connected with the Chavagachery station – We have a Catechist & a School here. After breakfast attended a meeting in the School bungalo, at wh. 17 adults beside our own company, were present. – We reached Chavagachery about 5. o'clock P.M. having been absent just 14. days. We endured the fatigues of the tour much better than we expected & trust that it has proved profitable to us in many respects. – We have been permitted to sow the good seed of the Kingdom in places, so far as we cd. ascertain, never before visited by preachers of the Gospel. – We leave it with Him who "giveth the increase" praying that it may germinate & bring forth fruit abundantly to the praise of our God. –

The whole number of villages visited, South of Elephant Pass is _____ 25

Whole number of tracts distributed – 376

Number of books sold including 1 Bible & 14 portions of Scripture — 70

Keasing — Ceylon Mission.

July 9. to July 22. 1856.

Rec'd. Nov. 10.

Ans. Nov. 20

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London April 2d 1858

My Dear Mr Anderson

I have only one moment before the Mail goes out to inform you that the Lyra got in here yesterday — 108 days from Madras — all well! We are now quietly lodged in a good boarding house. Our voyage has been very prosperous & pleasant. Bless the Lord O my soul & forget not all his benefits. Butler & Tom happy to say is a little better

& has been gaining for the last few weeks.

Very Differ.ly Yours
D B C Meigs

My Dear Sir

Salem — Thos. Meigs has above stated all that is needful I suppose — Sickness & anxiety have followed us — My friends in Ann. are expecting to visit in Europe a little — which I may do, if find expedient & practicable — Thro' much of my expenses the Board will incline to pay while they seeking health I don't know — willing to leave that to you. Excuse haste as I am worn out by excitement & exertion & the mail presses —

Very truly
S. P. Lees

Londn 2d Apl '58 —

Recd. Nov. 10.

London April 2. 1858.

Rec'd. April 19. 1858

London Tuesday 13. April 1858

To the Revd Rufus Anderson D.D. Secy of the A.B.C.F.M.

My Dear Sir

A few days ago, I wrote you a hasty line - I now wish to report myself more fully - Our voyage to Engd was very pleasant - we had all in the way of good air, good water & good food; in the way of space for exercise &c which might conduce to restoration of health - but I am constrained to say I did not gain nearly as much as I anticipated - Upon first feeling cold weather in the Atlantic, I commenced to rally slowly I think; and continue to gain here, altho' just for the present, I am feeling indisposed, having contracted a Cold -. In addition to free use of out door air, I take daily, a little mild ale as a tonic, & think I am benefitting by it.

A friend in U.S.A. has kindly put funds at my disposal, & asks it as "a personal favor" that I will travel a little in Europe - The scheme planned for me, includes Paris, Rome, Constantinople, Jerusalem & intermediate places. As my furlough is for seeking health, I think you will agree with me, that I cannot better fulfill its purpose than by complying with my friend's desire & trying change of scene & air, hoping of course for such mental benefit also, as may subserve my greater usefulness hereafter -.

Fearing lest the generosity of my friend, may exceed ability; I shall hope to receive the needful from the Board, for such part of my expenses, as they may deem proper to supply; (say, board clothes postage &c, from across the Atlantic.) -.

If you could give me any letters to persons here, who might aid me in my contemplated work in Tamil on Surgery & Chemistry, I should be glad to avail myself of them, to secure the needed funds for cuts &c, which are perhaps best procured here -.

London April 13. 1858.
Rec'd May 3.
Ans'd

I hope to visit in Edinboro the Secy of the Medical Missionary Society – Why is not some plan for them to support all Medical Missionaries, under whatever Board acting, expedient & feasable – using this Society as a medium to wed the Medical profession more directly to the Mission work –.

Hoping to hear from you, & with every good wish

I remain

Yrs truly

Samuel F. Green

My Dear Dr Anderson

At Doctor Greene's request, I add my Salam to yours from Madras & again from St Helena & also a note from this p[illegible] Since that time I have suffered much from a very severe Influenza Cold & Cough. I hope however it is a little better today. I have as made but little progress in sight seeing in London. The weather been very cold & unpleasant since our Arrival till today when it is very mild & pleasant. Mrs Rendall intends to [illegible] London for Southampton on the 17th to imbark per Nov[illegible] My stay in England will not be very long. I received this morning some N. Papers from Mrs Poor giving an account of the great awakening in the U States. We had not seen or heard any particulars of it before. The accounts are very cheering – O that we could have known ~~what~~ on our voyage what the Lord is doing for our American Zion! We regularly observed the Monthly Prayer Meeting & the Prayer for Colleges in February. I told you that my health had greatly improved by the voyage. But I have been pulled back rather rapidly since we arrived here. I trust that Doctor G. is getting better rather fast. With kindest regards to all friends, yours affy

B C Meigs

Jaffna. August 4. 1859

Rev. R. Anderson D. D.
Secretary to A. B. C. F. M.
Boston.

Rev. & Dear Sir.

Your letter, dated Nov. 12. 1857 & the one of January 5th 1859, have both received our serious attention & the subjects therein brought to view are those which receive our anxious counsels & actions. Our delay in answering them has not been from a want of interest in the subjects discussed, nor from an inadequate view of their importance. Our circumstances have have been peculiar &, with differing views ~~with~~ but 3. or 4. members of the Mission in the field, we have found it difficult to secure that dispatch in replying to your letters which was desirable.

We now think that the most satisfactory reply to your two letters which we can offer will be a statement of certain facts respecting the present condition of our work & our plans for the future which (facts) were not brought out in the Annual Letter for 1858.

As your letters had a special reference to Education we shall be more specific on that subject.

1. Our "Training & Theological Institution" was opened on the 31st of March. You have already received a copy of the Report adopted by the Mission which is the basis upon which the School is conducted. The majority of the Mission thought the school necessary for the best interests of our work. The number of the pupils is 16 & they are divided into two classes. In one class there are 4. & in the other 12. Barnabas of Caradivo, Jacob of Ordoorillo, Moses of Tillipally & S. H. Stearns of Analy belong to the 2d class (see Report) & they are

all members of the Church. None of them are married. Their studies for the present term are the Bible (N. T.), Nannool, General History, Geography, & Miracles of Christ.

The 3d Class are Joseph of Pungertivo, Benjamin of Valany, R. Anderson of Sangany, David of Talipuram, Joshua of Mavyttapuram, Penasettamby of Alavetty, Sangarapully & Sinnatamby of Erlaly, Covintheon & Samuel Lord of Tellipally, Sinnapully of Tondymanaar & Sangarapully of Dodoopitty. (Joseph of Batticotta East did belong to this class but he has left the School.) Seven of the pupils of the 3d Class are members of the Church. Two are married. Three are the sons of fishermen & the others are sons of farmers & teachers. Their studies are Scripture History, Arithmetic, Geography, Nagandu, & Miracles. All of the pupils of the School have general Exercises in singing, reading, penmanship, declamation & composition. The instruction is given in Tamil & the Text Books are vernacular. All of the pupils are over

18. years of age. The attainments of several of them were quite limited when they entered the School. They have thus far made good progress & most of them seem interested in their studies. Our hopes for a supply of helpers are chiefly in connection with this School & we wish to see it increased in numbers & efficiency.

Job

2. The O. F. B. School has 41. pupils & we propose to take another class this year after the present first class has graduated. This School is not what we hoped it would be when the Mission acted in reference to it in 1853. The reasons for a decrease in the number of the pupils & for the throwing up of the paysystem had a special reference to two objects. It would have a favorable influence upon our quiks Schools in the villages by encouraging many to finish their Education in them & thus their standard would be raised. It would also give to the O. F. B. School a more direct bearing upon our work by furnishing a thorough Education to a limited number, selected with special reference to their becoming the wives of our Assistants. We have thus far failed in the objects at which we

were aiming. Our girls Schools have neither gained in character nor in numbers. The obtaining of wives suitable for our helpers is as difficult as it was previous to 1855 & there is no prospect but that the Interpreter at Court, the Road Overseer & the Merchant native will be more successful in obtaining Oodooville graduates as wives than the majority of our Assistants. If this School cannot be made to bear directly & powerfully upon our work in connection with the families of our Assistants, the question arises whether we should not charge for tuition, enlarge the number of pupils & receive more extensively from heathen families. By so doing we should certainly supply our helpers with suitable wives as fully as the probabilities indicate that we shall on our present plan.

3. Our Village Schools are about as they have been for 2. or 3. years. Their number & condition are not materially changed. At the Examination last April there were over 1800 pupils connected with these Schools. You have already received, in the Annual Letter, the views

of the different brethren respecting their condition & bearing upon our work. We would only remark here, that there seems to be no immediate prospect of carrying out the Report of the Mission in regard to Village Schools composed wholly of Christian Children. Most of our baptized boys study English in Schools not connected with the Mission. It is not our opinion that our Village Schools should be greatly increased, unless we can secure more Efficient teachers.

Of the pupils in our Village Schools last April, over 350. were girls. The Mission is anxiously watching for opportunities to do more for the Christianization of the females of Jaffna. We did hope in the Early part of the year that the time had come for the enlistment of native funds & Energy in this important work. Several meetings of Native Committees from our Stations ~~from our~~ were held & a few individuals manifested a deep interest in the subject, but no organization has been formed from which we expect special results. The movement was a little in advance of the Jaffna Church & Community, & we must wait longer

before we shall see the people taking hold of this enterprise in a united effort. A meeting for information, consultation & prayer on the subject, is held once in two months, & one or two delegates are expected to attend from each of our Churches.

4. English Education. The desire for English is not apparently on the decrease. The boy who can secure it will make very great sacrifices to accomplish his object. Almost all of our Christians are educating their sons in English. The English Schools in different parts of our field, which are thoroughly taught, are well supported. We have no pecuniary connection with them, but we endeavor as time & circumstances will permit to show them our friendship & to point them to the Lamb of God as their only hope of salvation. Among these Schools the Breckenridge High School is the most prominent & it has a larger number of pupils than any other. From the commencement of this School, a portion of the desks & benches of the old Seminary were used in it & for a short time an Empty Mission Bungalow was used without rent, but the

School has now none of the property of the Mission in its use, excepting that for which it pays rent. Our policy towards this School is that of friendly intercourse as pastors & missionaries & advisers, but we avoid pecuniary connection with it. If a much stronger missionary influence could be exercised in the religious guidance of the teachers & pupils, the results would be most happy in the community & for the Church. It does not seem probable that students in English will generally finish their course of study in these Schools. The pupils in the higher classes are looking towards the Government Schools of Madras in which they may be supported. Several have already gone & others will follow them or go to other places, when their progress in study & other circumstances favor their doing so. Of these Schools, including that of Buckingham, there are 9 or 10 within our Mission field.

5. Teachers.

In order to make thorough work of Education, we require better teachers than those we now have. Of our teachers (nearly 50 in all) about one half

are 3d. & 4th rate Scholars of the old Batticotta Seminary & nearly all of the others are persons who have been taken up in the villages without any previous training. A few of them are efficient teachers, but the majority of them are entirely unable to raise the character of their Schools. Whether we look at the subject as Educators, or as pastors or as Missionaries, we feel the necessity of a corps of teachers trained for their work.

6. Catechists. &c.

Of our Catechists, preachers & pastors (native), 5. are over 50 years old; 13. about 45; & 11. between 30 & 40. We have no young men coming on to take their places. Several of our Stations are now suffering for want of a younger Element in the Catechistical force. We should prefer such an equality of old & young as will secure wisdom in Council; & energy & perseverence in action. It was to supply the urgent necessities of our field in reference to catechists, teachers. &c. that the Training School was opened. And although we expect to Encounter formidable difficulties in carrying it forward,

it is the only source ~~from~~ upon which we can rely for a supply of suitable helpers. We have no expectation of obtaining assistants from the English Schools of the Province.

7. Salaries.

We would not ask an increase in our own salaries. By Economy we are able to live on what we now receive & to take a part in the objects of benevolence with which we are connected as pastors & Missionaries.

But we have greater obstacles to Encounter in connection with the wages of assistants, & we do not think we can strictly follow the Report of 1855, Even upon a vernacular basis. Many changes have occurred since that Report was adopted. Of the 6. Seminary teachers in 1855, five have left us. Two are in Madras receiving salaries of £.10. each per month from the American Mission. Another spent two years in Madras on a Salary of £. 6. — Two are in the Buckenridge English School, one on a Salary of £.2. 10. 0 & the other, £.2. 0. 0 — The remaining teacher we still retain, on a Salary of £. 1. 10. 0.

The Church Missionaries in Jaffna pay their best men £3.– None of their Catechists receive less than £1.10.0. Some of their teachers are paid less than £1.– The Wesleyans pay their preachers £4. & their scale of wages is equally high & generally higher than that of the Church Mission. Government rates of pay are still higher.

Since 1855 scores of young men, more or less educated in English, have gone out from Jaffna to Colombo, Kandy, Batticaloa, Trincomalie, & other parts of Ceylon, & to the Continent of India for the purpose of seeking their fortunes, & almost all of them find employment. Their wages range between £3. & £.18. per month, & every mail is now bringing back to Jaffna the monies they have acquired. Those monies, & other causes have an important influence upon the cost of living, the amounts given in dowry, the price of land, &c. Accordingly our Assistants are affected. Their wants are enlarged. They say (in many instances) that they are obliged to incur debts. Hence their cares are increased, their temptations are multiplied, & their

Efficiency & usefulness in their work are diminished.

We do not propose a large increase in the salaries of our helpers. We would not aim at the Govt. rates of pay, nor at the scale of wages paid by the Church & Wesleyan Missions of Jaffna, but we wish to have it understood by the Prudential Committee that we have not retained Carroll, Nevins, the 2. Lymans, S. Williams, Buckenridge, Handy, the 2. Sons of Niles. &c. & that we do not expect that men of their abilities & education (Except in rare cases) will remain with us cheerfully & permanently on the rates of wages we have been paying.

When we were at the head of English Education in Jaffna, we wielded an immense influence in that Connection. Many were looking directly to us for the Education of their Sons. Many were perfecting themselves in the English language while engaged in the work of the Mission as teachers & otherwise. Now, all this is changed & our only hold upon them is the pay they receive & their love for the service of Christ. We have no wish to return to English, but we do feel it

highly important for the interests of the Cause of Christ in the land to retain in the Service of the Mission a few of our Christians who are well qualified for the work of translation & thorough instruction. Our rates of wages as laid down in our Report will not hold such. Those whose time for active & efficient service is nearly passed, those whose family connections are such that they cannot leave, & those who are indifferent in their qualifications, will remain, but those who are fitted for any service in which we may need them, will go. R.

8. Publications.

We are doing more this year in connection with the Press than we did in 1858. We send out semi-monthly between 650. & 700. copies of the Morning Star & monthly 1000. copies of a paper for the young, Six Hand-bills of 700 copies each, for the Christians & Six of 1000 copies each for the heathen are to be published during the year. We also occasionally publish a Hymn for the use of our School Children. The Expenses of

of all of these publications (Excepting the M. Ilen) are met in connection with the grant of the American Tract Society.

The last Edition of the Tamil Hymn Book is exhausted. We have no funds for the printing of another & yet we must sing. As the Book is one of decided merit, we think there is ~~but~~ little doubt but that a part of a small Edition would be taken on the Continent. We should like a grant of £. 50. (as already requested) for the publication of another Edition of the Hymn Book. & we think that most of the amount expended would be returned in the Depository account in connection with the sale of the books.

We have a Bible Dictionary in manuscript & ready for the Press. It is similar to the "Union Bible Dictionary." We did hope that the "South India Christian School Book Society" would publish it & thus it would be widely circulated & we could purchase according to our necessities at their Depository

Negociations are still in progress on this subject.

We are also in want of School Books which we have not the funds to publish. We did suppose that we should soon have a supply of the text Books of the more common Studies in the vernacular, but we find the want of such books to be a serious hindrance in our work, when we attempt to advance pupils beyond the standard of our Village Schools. For our more advanced pupils we need a Geography, an Arithmetic, a work on Moral Science, one on Theology, &c. &c. We now have to teach as we can - sometimes by dictation, sometimes by indifferent text Books & some studies we do not attempt. If we wait for others to prepare books for us, we fear that the delay will be long. If the Board can furnish us with the necessary means, we should like to do what we can, consistently with other duties, for an adequate supply of vernacular books both for Schools & for general religious reading.

9. We need a Reinforcement.

After reading the statement in the Annual Letter respecting the number of laborers we have had during the past 5 years, we think you will agree with us in the opinion that such a rapid reduction in our working force cannot tend to the healthy development of our village work. We therefore beg that you will consider the following facts & send us help as soon as possible.

Of those whose names are published as belonging to our Mission, Mr. Meigs does not expect to return. The return of Mr. & Mrs. Smith, Mr. & Mrs. Howland, & Dr. Green, seems to be doubtful; Mr. & Mrs. Lord are now coming to Jaffna to make immediate preparations to leave for the M. S. A.; Mr. Spaulding has already stood at his post & witnessed the passing away of one & one third generations of natives; Messrs. Hastings & Sanders are somewhat advanced in missionary life; & Messrs. Hitchcock & Quick are commencing their work. With no intimation that any new appointments

have been made for Ceylon, the prospect of a supply for this field does not seem encouraging.

We would only add that, of our stations, Panditeripo, Oodoopitty & Chavagachery, containing a population of about 60,000, are not occupied by a resident Missionary.

The majority of our Mission concur in the statements of this letter.

In the bonds of the Gospel -

We remain -

faithfully yours.

Levi Spaulding
M. D. Sanders } Committee.

Rev. Messrs. Spalding & Sanders.

Jaffna, Aug. 4, 1859

Rec'd Oct. 10.

Ans'd Jan. 7. 1860

✓ Prof. Lee

✓ Nelson Salem